Volume 9, No. 16 • June 28, 2002

Nation

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CONGRATULATIONS

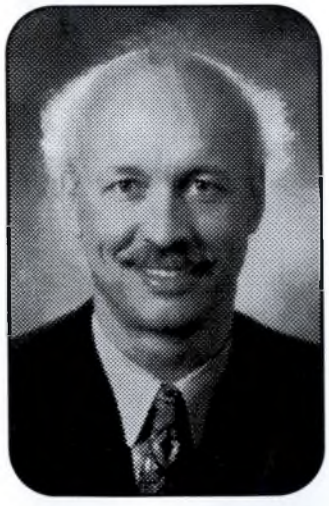
To all Secondary, College and University graduates of Eeyou Istchee!

&

Grand Chief, Dr. Ted Moses on receiving the Order of Quebec

Your success brings us pride!

From: Chief, council and members Waskaganish First Nation



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Ministre délégué au Développement du Nord québécois
Ministre responsable de la région de la Côte-Nord
Ministre responsable de la région du Nord-du-Québec

Michel Létourneau
Député d'Ungava
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mletourneau@assnat.qc.ca

C'est un plaisir pour moi de joindre ma voix à celle des intervenants régionaux pour vous féliciter de votre récente nomination à titre de membre de l'**Ordre national du Québec**, le 14 mai dernier à l'Assemblée nationale.

Cet, honneur, remis par le Premier ministre du Québec, M. Bernard Landry, souligne la relation de confiance qui s'est établie entre le gouvernement du Québec et les Cris, et qui a permis la signature d'une entente historique entre nos deux nations, La Paix des Braves.

Cree Traditional Health Practices & Wellness

Watchia! I have been on board since May 13th, 2002 on a program formed as "Wellness and Traditional Cree Health Practices" on our regional health board. Some of you may or may not know that I have been involved in social service counseling, workshop facilitation and training on issues related to wellness and social issues. The topic of Wellness is broad and diverse just as well with our own Cree Traditional Health Practices.

One idea comes to my mind when I think of Cree medicine or healing. At one time we had our ways of healing and herbs and plants or animals were used to heal colds, headaches, toothaches etc. Today there is a dependency to use prescription drugs and this costs the health board money. Dependency becomes termed as an addiction. That is just one area of substance abuse in Eeyou country and other nations. What we have to heal is out on the land and it is available. We can learn from the ones that have kept this knowledge.

There are certain things about wellness I want to share with you. In this you will gain and understanding of the new approach by the developed by the Public Health Department of the Cree Health Board and Social Services of James Bay. Our goal is as always to promote health and well being In Eeyou Istchee. Hopefully some of this message will help the Eeyou in the region of James Bay northern Quebec.

Wellness is a choice – a decision you make to move toward optimal health

Wellness is a way of life- a lifestyle you design for well being to achieve your highest potential

Wellness is a process- a developing awareness that there is no end point, but the health and happiness are possible each moment, here and now

Wellness is an efficient channeling of energy – energy received from the environment, transformed within you, and sent back on to affect the world outside

Wellness is the integration of the body, mind and spirit – the appreciation that everything you do, think and feel, and believe has an impact on your state of health

Wellness is the acceptance of yourself

I know these are things about wellness that our Elders practiced in the past. They need to be a part of the everyday life of the Crees today.

If you have any feedback please call at 819.855.2844 ext. 5362 or email chasesau@hotmail.com Charles Esau, Health Promotion Officer, Cree Traditional Practices & Wellness

By Charles Esau

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ON THE COVER

TimWhiskeychan at the First People's Festival in Montreal
Photographer: Will Nicholls
***Cover Design:* Richard Lawson**

Rez notes

SONNY ORR

HAPPY ABORIGINAL DAY...

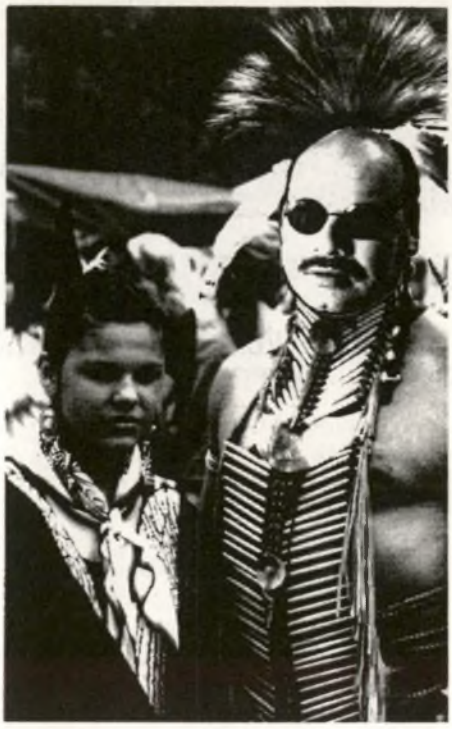
We were here first.

Christopher Columbus never found North America, we did, thousands of years ago. I hear tell that good ol' Chris was lost on his way to China and was way off course by thousands of nautical miles and suffering from scurvy, no less. Heck, if he hadn't "found" us, would there be a Department of Indian Affairs, or would it most probably be called Chinese Affairs? Who knows what kind of riffraff and flotsam would have washed up on our shores? If the now-extinct Beothuk didn't drive off those Danish scourges way back in the ancient days, we would probably be part of Greenland and be eating Edam cheese for all we know.

Today, National Aboriginal Day has been set on the longest day and shortest night of the year, just the right time for some all night dancing. Whoowee! Gonna dance all night long (at least I used to back in the seventies, when every day was Indian day). I think it is appropriate that we (or the government) appointed the 21st of June to be our hallowed day and celebrated throughout Canada by not going to work. Band offices, eager to join the extra long weekend with another holiday have seen employees slip out the door early in the afternoon, not to seen again until May.

I remember when the thought of us Indians having our own national holiday was in the same train of thought as when the U.S. commemorated Martin Luther King Day. Didn't someone have to martyred first, like those Jesuit priests that the Iroquois burnt at the stake many years ago, then celebrated as St. Jean the Baptiste and then converted with a political overtone to the Fete Nationale? How many people had to be sacrificed before a day could be set aside to amplify the role that our people had in the making of this country?

Questions aside, I'm like the others, glad that we have a day off with pay. However, for those thousands of aboriginal people who cannot get gainful employment, this is like any other day. Perhaps, a little recognition from fellow countrymen would be in order. Back in my school days in a little town called Ottawa, the Odowa



"Happy Abo Day, Skins" - A Sonny Orr quote

Friendship Centre played a big role in getting the government to recognize us as a people, using the Pow-wow as a powerful forum to show common folks who lined Bank Street and the Rideau on a daily basis, that, yes indeed, aboriginal people are real people.

When the day comes and we get to celebrate a day that will be recognized around the world, (at least the northern hemisphere) then I will go back to the days when I danced all night long. Since my trick knee only works well during the colder months and my stamina for such activities is waning, I'll choose the shorter nights.

However, since it is National Aboriginal Day across this country, I'll see if I can disappear until the next time summer comes around and celebrate all year round the heritage that has carried me this far in life. I wish everyone a good long weekend and remember, don't drink and light up fireworks at the same time.

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Canada's Most Endangered Rivers

The Rupert and Kipawa Rivers deserves international attention according to Earthwild International

Rupert Reverence, the environmental group composed of both Quebecers and Cree, are applauding the news of the nomination of the Rupert (and its neighbour, the Eastmain) and the Kipawa as the most endangered rivers in Canada by Earthwild International, a conservation organization in British Columbia.

Both rivers have been slated for development after Premier Bernard Landry gave Hydro-Quebec the go-ahead for a massive expansion of the province's hydroelectric system. At least 22 other rivers will be affected.

"Quebec should not be allowed to sacrifice magnificent wild rivers like the Rupert and the Kipawa to feed the insatiable American appetite for energy," said David Boyd, Chair of the Canadian Endangered Rivers Review Committee. "The claim that hydroelectricity provides clean energy ignores compelling scientific evidence about the impacts on fish, wildlife, and the health of Aboriginal people."

His views were strongly backed up by Eric Gagnon and Lisa Petagumskum, co presidents of Rupert Reverence.

" It is very sad news that the magnificent Rupert is considered the number one endangered river in Quebec and Canada, but it has become imperative that the entire world knows what is going on here. Hydro-Quebec, with the approval of Quebec and Cree politicians, is ruining the environment and national heritage, all the while sabotaging sustainable development in Northern Quebec. We are left with only international opinion to save the last great virgin rivers of Quebec, " said Gagnon.

Combined, the EM-1 and EM-1A projects will divert up to 92 per cent of the Rupert River (enough to fill an Olympic-sized pool twice per second) into the Eastmain (100 km further north), five dams, 81 dykes, 1,000 square km of affected territory, 51,000 m3 of cement, without counting the alteration of three other rivers as well as over 100 other bodies of water, according to Hydro-Quebec's web site.

Rupert Reverence accuse Hydro-Quebec of holding a monopoly on public information. They say that few Quebecers know that hydroelectricity is no longer considered by the scientific community as a durable mode of renewable energy production – and this is how Hydro-Quebec likes it.

Other rivers featured in the CMER report are: the Okanagan and Fraser Rivers (British Columbia); the St. Lawrence River (Quebec); the Detroit River (Ontario); the Peel River (Yukon and the Northwest Territories); the Berens and Albany Rivers (Manitoba and Ontario); the Petitcodiac River (New Brunswick); the Main River (Newfoundland); and the Cornwallis River (Nova Scotia).

"Few countries owe more to their rivers than Canada and yet, our waterways face an array of threats," said Mark Angelo, Vice Chair of the Canadian Endangered Rivers Review Committee.

"Consequently, there's a need for all levels of government to develop new and more extensive strategies to better care for our rivers."

To see the CMER report go to: www.earthwild.ca

by Will Nicholls

Cree one of 5 finalists in talent search

From over 4,000 entries in the C.B.C. Television's "Great Canadian Talent Search" Ouje Bougoumou's Richard Bosum has been chosen as one of it's five finalists.

Assisted by the Ouje-Bougoumou band council, Bosum first achieved his life-long goal of recording his music.

Kenny Mianscum, one of Bosum's closest friends, introduced him to Randall Prescott. Prescott, who has produced music for Susan Aglukark, Tom Jackson and Francine Weistche, was amazed by Bosum's talent and went on to produce his new c.d.

Bosum's "labour of love" is finally complete and will be released early this summer.

Prescott heard about the talent search when management in Toronto asked him to

be a judge in the Montreal finals. He submitted Richard's songs and then got the call. "You're no longer a judge in Montreal because your friend Richard Bosum was chosen to represent the best of Nunuvut and Quebec."

Bosum's vocal and language skills, along with his original melodies, created a rich tapestry of sounds that caught the ears of Toronto's very critical selection panel.

At the Ouje-Bougoumou 10th anniversary "Beyond The Dream" concerts, both Florent Vollant and Claude MacKenzie heard Bosum's rough mixes and were blown away by them. In fact, Claude stayed at Bosum's place for days jamming and creating.

"All the people of James Bay can be proud of Richard Bosum," says Prescott. "Keep your eyes open for his shot at a Juno nomination next year."

Cree Board of Health and
Social Services of James Bay

NEW POSITION
COMMUNITY WORKER

NEMASKA
CREE HOME AND COMMUNITY CARE PROGRAM

DUTIES:

In accordance with the policies and procedures of the CBHSSJB and within the framework of the Cree Home and Community Care Program, the person offers social services among target group: especially the elderly and disabled persons.

SPECIFIC CONDITIONS AND QUALIFICATIONS:

- o Must have a Cegep diploma with a core concentration in techniques of social work or a CEGEP certificate in social techniques;
- o Proper knowledge of Cree communities social environment;
- o Bilingual: Cree and English;
- o Ability to communicate with people, to run interviews and to establish and maintain a 'helping relationship with beneficiaries';
- o Must show an interest and ability for paperwork and written reports;
- o Methodical, organized and flexible;
- o Capacity to deal with social problem;
- o Ability to work in a multi disciplinary team;
- o Ability to work in collaboration with CLSC Community worker, NNADAP worker and other medical Social Services staff and other organization within and outside the community;
- o Demonstrate initiative, dynamism and sense of responsibility;
- o Availability to work occasionally outside regular working hours;
- o Skills in counselling, knowledge of the laws related to social sector;
- o Good listening and communicative skills, particularly in crisis intervention;
- o Potential to be perceive as a role model by the community.

The persons interested are asked to forward their application and résumé by **JULY 12TH, 2002:**

Dolores Audet-Washipabano, Recruiting agent
Cree Board of Health and Social Services of James Bay
P.O. Box 250
Chisasibi, Quebec J0M 1E0
Phone: (819) 855-2844 or fax: (819) 855-2680
E-mail: daudet@ssss.gouv.qc.ca

Cree Board of Health and
Social Services of James Bay

(7) NEW POSITIONS
HOME CARE NURSE

Chisasibi-Wemindji-Waskaganish-Nemaska-
Waswanipi-Mistissini-Ouje-Bougoumou

DUTIES:

A person who assumes the responsibility of an aggregate of nursing care according to the needs of the beneficiaries entrusted to him/her. Collaborates with nursing team in place to mainly provide services to the clientele within the framework of the 'Cree Home and Community Care program. He/she evaluates clientele along with community worker. He/she plans, carries out and evaluates nursing care and cooperates in the administration of preventive, diagnostic and therapeutic care. Moreover, he/she takes part in training activities aimed at promoting health and preventing illness. He/she will take part in a multi-disciplinary team within the Cree Home and Community Care Program. Other tasks in community health and other relevant duties according to the needs of different clienteles will complete the working schedule.

SPECIFIC CONDITIONS AND QUALIFICATIONS:

- o Member of l'O.I.I.Q. (F.I.I.Q.)
- o Bachelor in Nursing Sciences or equivalent or Certificate in Community Health
- o 3 years experience in different sectors: obstetrics, paediatrics, medicine, surgery, psychiatry
- o Ability to work within a multi-disciplinary team
- o Interest in providing home care services
- o Bilingual (English & French)
- o Regular working schedule: 35 hours/week - Monday to Friday

The persons interested are asked to forward their application and résumé by JULY 12TH, 2002:

Dolores Audet-Washipabano, Recruiting agent
Cree Board of Health and Social Services of James Bay
P.O. Box 250

Chisasibi, Quebec J0M 1E0
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Badabin Eeyou students win awards

by Will Nicholls

At the First People's Festival 2002 in Montreal I came across some old friends from Whapmagoostui selling their pottery. They were the students of the Whapmagoostui Art Factory and had won an award or two. These students are looking forward to continuing and you can see the improvement and interest they have in this artform. Their teacher Robert Savoie is proud of them and tells me that they may even be using clay found in another Cree community along the coast.

Talent like theirs are rightfully encouraged by their teacher and should be by the Cree community at large. They are looking for patrons...hint, hint..

They and Cree elder and artisan Tim Whiskeychan were the only Crees present at the First Peoples Festival. I must say that the Crees could ask for no better ambassadors of goodwill than these artisans. Perhaps in the future we will see more Crees showing examples of Cree culture in the future. But in the meantime we are well served in this area until that day.

The following is an email I received from the students teacher concerning their work and I feel his words are more appropriate than mine to congratulate the students on their good work.

Hi, I'm very proud to announce to you that the Badabin Eeyou School students came first at the regional level of the Quebec Entrepreneurship Contest. A special ceremony was held on May 8 at the Chibougamau City Hall. Unfortunately, it was Goose Break. The award and $800 will be hopefully be presented in Chisasibi, with the cooperation of the school administration.

Furthermore, at the national level, the students' project won the First Peoples' Business Association Award. The award and $1,000 was presented to the students on June 12 during a Gala held at the Capitol Theatre in Quebec City. Present was M. Simard, Quebec Minister of Education and many officials. Fortunately, this year, we are invited at the First Peoples Festival held in Montreal from June 11 to 17. All the arrangements are made. So we will be in Quebec city on the 12 to represent the Cree School Board. For more details, visit our website.

Thank you for your support.

R. Savoie

Quebec signs side deal for trappers

The Grand Council of the Crees has negotiated a side deal to the James Bay and Northern Quebec Agreement that will allocate an additional $4.4 million to the income security program for Cree hunters and trappers. Announced at the end of May, the agreement will increase the program to over $21 million.

The program will increase the daily allowance of income security recipients by 15 per cent over a three-year period. As well, the creation of a daily isolation allowance will raise the daily allowance for activities carried out away from the settlement by 30 per cent.

An insurance fund financed on a 50-50 basis between the Cree and Quebec will allow Cree hunters and trappers who are unable to carry out harvesting activities due to illness, accident or natural disaster to offset the resulting loss of income.

Indian Act changes

The Canadian Press reports that Native bands across Canada will have to abide by minimum standards when they elect officials or spend money under proposed legislation to revamp the 126-year-old Indian Act.

The bill would require Native bands to develop codes to spell out how they choose their leaders, run their governments and spend their money. Bands would be allowed to develop their own laws in these three areas so long as they meet certain minimum standards set out by the federal government. And if they don't develop their own codes within two years, the federal government could impose their own rules.

The bill also makes the Indian Act subject to the Canadian Human Rights Act for the first time, and gives off-reserve band members the right to vote in band elections. The proposed legislation is the first major overhaul of the Indian Act, which governs the way more than 600 native bands across the country are run.

Indian Affairs Minister Robert Nault said the legislation would remove the ministerial burden of dealing with day-to-day operations in aboriginal communities, making band leaders more accountable to their members rather than to the government.

But Matthew Coon Come, head of the Assembly of First Nations, said the legislation demonstrates the "utter contempt" of the government toward natives because of the lack of consultation.

Pam Paul, president of the National Aboriginal Women's Association, said she wasn't "100 per cent" in favour of the legislation, but praised it for its inclusion of human rights.

"A lot of times when a new chief comes in, all the employees are changed," she said. "Well, it's going to be a lot harder for them to do things like that."

One of the concerns she expects native groups will debate this summer is the inclusion of a non-derogation clause, which would ensure that aboriginal treaty rights aren't affected by the act.

She said aboriginal groups opposing the act just don't understand it because they refused to take part in the consultations.

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see you soon!

Important Changes to Immigration

Canada's New *Immigration and Refugee Protection Act*

What You Should Know

- **Immigration Matters:** Immigrants bring skills and commitment that help build Canada's economy and quality of life.
- **A New Act:** On June 28, 2002 the new *Immigration and Refugee Protection Act* becomes law. It continues Canada's tradition of welcoming people.
- **Improving the Security of all Canadians:** The new Act will protect us from those who take advantage of Canada's openness. In addition to the improved screening of new applicants, one of the key changes is a more secure, durable and convenient proof of residency card. This tamper-resistant plastic card replaces the previous paper document (IMM 1000). It is only for Permanent Residents (landed immigrants) living in Canada.
- **Who will need the new Permanent Resident Card:** "Permanent Residents" are people who have applied and been accepted to live in Canada. Starting December 31, 2003, Permanent Residents travelling outside of the country will need a Permanent Resident Card to re-enter Canada. Canadian citizens will not need this card.
- **Becoming Canadians:** Many Permanent Residents are qualified to become Canadian citizens. These people are encouraged to apply for their citizenship. If they succeed they will not need to apply for the new card.
- **For More Information:** Visit the Canada web site at **http://www.canada.gc.ca** or call **1 800 O-Canada**.

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THE PATH FROM HERE

by Lyle Stewart

OUJE STRUGGLES WITH WHERE TO GO NEXT ON CONTAMINATION ISSUES

Jimmy Mianscum drew the big picture as he spoke to a community meeting in Ouje Bougoumou last week. Speaking in Cree, the 82-year-old Elder and former chief described some of the many things he has seen change in his lifetime. People he knew once knew routinely lived to ages of more than 100 years, he said, living on a diet primarily of fish and wild game. But since the development of forestry and mining in the region, he has observed the natural world around him affected in many different ways. He has seen the residues of pollution discolouring the snow. The snow of course melts every spring and carries those pollutants into the streams and lakes of the area. The fish, in turn, eat whatever is in the water. The fish are different now than what he remembers as a young person. He has likewise seen many changes in the animals, changes that are not part of nature. And the Cree people don't live as long anymore.

He spoke simply, and the people of Ouje listened with respect. The changes he described are at the heart of concerns raised by last year's study by Christopher Covel that looked at heavy metal contamination of the area's sediment, surface water and fish quality. This meeting, held June 18 at the Ouje band office, was intended to provide Ouje residents with information and to ask them to participate in a blood-and-urine testing program that would either confirm or disprove the troubling findings of the Covel study.

The meeting capped a flurry of discussion and debate over the past two weeks. A week previous, a panel debate in Montreal at the National Film Board cinema discussed the issues raised in the excellent CBC North documentary screened that evening, *Albert's Fish*, by filmmakers Abel Rabbitskin and Jeff Dorn. Both gatherings heard expressions of frustration and worry over whether the Crees of Ouje-Bougoumou, and their environment, have been slowly poisoned by decades of gold and copper mining in the region.

It's a familiar historical scenario for Native communities around the world: the wealth is taken from their lands with nary a thought for its original inhabitants; left behind in exchange is the devastation of the natural world that once provided them with health and sustenance.

It's not surprising then, that many people in Ouje are suspicious that the same provincial government that looked the other way or quietly condoned the destruction are also responsible for investigating, diagnosing and, ultimately, curing the land and its people. Underlying the suspicions for some is the recent deal to "enter into a new relationship" with that same government.

"I feel that there is a lack of trust," Flageole Mackay told the meeting. "This is an emotional thing. It is important to take our time to choose with whom we are going to work. It is important to preserve our integrity and our pride. The process of healing is going on. If we want all the people to participate in this process – such as blood tests – a lot of communication needs to be done between the population and the structure."

* * *

McMaster University toxicology professor Dr. Evert Nieboer was tasked to win that trust at the Ouje meeting. He was brought in as an independent scientist to critically review the Covel findings and recommend further action. Nieboer has since been chosen to lead the health study in partnership with provincial researcher Dr. Eric Dewailly, of the National Institute for Health.

He told the meeting that his study will be based on biological monitoring of blood and urine from Ouje volunteers. They would also be required to provide personal information, such as details about their occupation, eating habits and whether they smoke or inhale second-hand smoke. "This is all essential to understanding the samples gathered," he said. "It is very important for the success of the study that we have large numbers of people participating, as many as possible from the community. It is my hope that the community would accept such an approach."

And despite his earlier criticisms of Covel's choice of head-hair analysis, he suggested taking hair samples under strict controls for experimental comparison purposes. Still, he disagreed with Covel's recommendation for medical intervention. "There must be a real medical reason for doing it."

Nieboer said the health study could be completed by early 2003. Samples would be collected in the fall. Lab results would be in by Christmas and their interpretation completed early in the new year.

The environment study, however, would take at least two to three years, he said. "If somebody is willing to pay, it can be done quite quickly." More likely, it would take a year to collect existing information and define the gaps that are missing. Another year would be spent collecting new information. All told, it could take three or four years for a good environmental assessment.

"One of the mines is reopening," he noted. "My feeling is that the community should be proactive – there is enough evidence that the existing way of dealing with the mine tailings is not satisfactory. You must get after the ministry of environment. In Ontario, the law would require immediate remediation. So be proactive, and show some teeth."

* * *

It's this side of the equation that seems far less well-defined. Abel Bosum, the Grand Council of the Crees negotiator, said Quebec is expected to undertake a comprehensive system of environmental assessment. But there is no schedule, nor a detailed plan, that Quebec is – at least so far – willing to share with the Crees. "Our objective is to have a Cree component to that study," Bosum said.

This is where Mackay and others, such as the late Albert Mianscum's daughter, Margo, want to be sure that they can trust the process and the result. It's clear they do trust Covel to deliver. But some in the community evidently are not happy about that prospect, or that Covel chose to attend last week's meeting. His future role in the whole process is clouded, at best.

"I am asking if people of Ouje Bougoumou can help decide who will be involved in this project?" Mianscum asked. "Who will make the final decision? Will the opinion of the people matter? If people say they want Dr. Covel involved, who decides on that?"

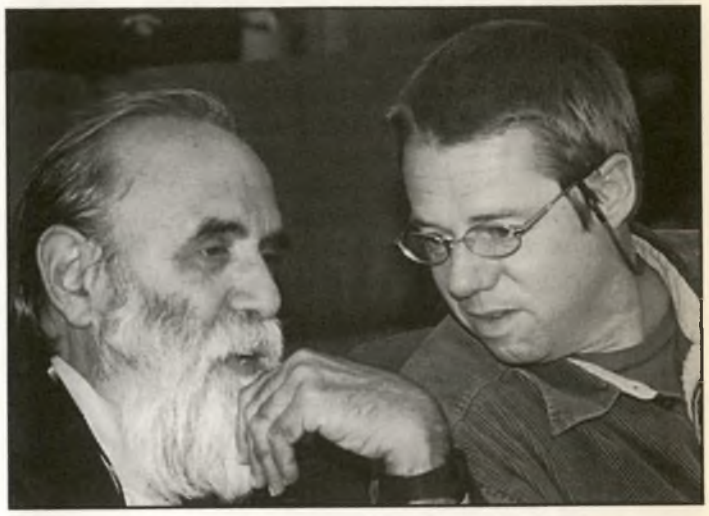
Bosum said that a subsequent community meeting in August would address those issues, as plans solidified and details were provided. As he explained at the Montreal meeting the previous week, information will be managed by a committee of independent experts such as Nieboer, Ouje representatives, the Grand Council and the Cree Health Board. "We chose to set up a process to address the problem," Bosum said. "Our first reaction was 'where do we turn to for help?' We're thankful Chris came up here and collected samples. The Covel report was a wake-up call for our people. We realize this is something serious. The numbers we don't necessarily understand. There is great concern over what is known and what is not known." But we had to develop a plan to address the problem. It's the jurisdiction of the Cree Health Board. And we realized we did not have the resources."

That is something Bosum says the new "Paix des braves" is supposed help address, by supplying new resources and structures for the Cree to be proactive about their environmental health. "The agreement provides new measures for Crees to pursue," said Bosum. "There are more resources to address these things. Secondly, the agreement affirms any rights we already had – it doesn't take anything away."

For instance, he said that hydro projects must be subject to environmental impact assessments. It's the same with mining, though there remain no environmental assessment provisions for forestry operations, Bosum acknowledged.

He was then asked during the Montreal panel discussion whether the financial compensation structures of the AIP would form an overwhelming incentive to accept development projects – such as the proposed vanadium mine – that might have an adverse impact on the environment. Indeed, as Emma Saganash of CBC North noted, maps of Cree territory have recently been papered over with a colour-coded crazy quilt denoting tens of thousands of mining claims.

"There is certainly a challenge there for the Cree with the revenues deriving from natural resources," Bosum responded. "On the other hand, it's true we have to deal with those impacts. Our responsibility is to ensure we don't abandon the values we hold and the responsibility we have to protect the land."



ONE ON ONE WITH CHRIS COVEL

'MY MISSION: CLEAN UP THE MESS'

Christopher Covel is a passionate, outspoken man. The New Hampshire resident is also an environmental scientist, geophysicist, hydrogeologist and a geologist, as he listed off during an interview in Montreal after the NFB panel discussion. Depending on the fragility of particular sensitivities north of the border, he may appear to some as a brash American. It is certain that he doesn't lack confidence or conviction.

So he doesn't bat an eye when confronted with criticism of his work in the Ouje region. And in Dr. Evert Nieboer's critical review of his study, that came down to the credibility of the head-hair analyses that were employed to test for heavy metal contamination.

It's "extremely controversial science," he concedes. "But it is also cutting-edge science with great promise as a screening technique."

Still, it does annoy him that some think he intended the lab results from his limited head-hair sample – 23 Ouje individuals – to be the final verdict on health risks facing the community. "It is just an indication of what may or may not be there," he explained.

And he worries that too much of the debate has turned toward an argument over methods as opposed to the real issue: investigating the extent of toxic contamination of the community and the local environment, and then cleaning it up.

"I think a lot of the focus of the Nieboer report was on assaulting the credibility of head-hair analyses," Covel said. "Good scientific

practice is to have results reviewed and criticized. And the jury is still out on head hair. The only way to way to really know is to use more invasive techniques such as blood and urine testing. The hair sampling was done as a preliminary, non-invasive method to see if more invasive investigations were warranted."

He emphasizes that the Nieboer review of his study confirmed the need for a more extensive health study and an environmental assessment of the damage already done. "It's important that people understand that the real issue is cleaning up the contamination that everyone agrees exists."

But what really gets under his skin is the attitude of the Quebec government. It's now been more than two years since he first began investigating heavy-metal contamination in the Ouje region, he notes. "But the Quebec government has always refused to meet with me. If the government of Quebec wants a new spirit of cooperation with the Crees, it would get in rank and prevent this from ever happening again."

Indeed, the Quebec government was conspicuous by its absence – despite repeated invitations – at the panel discussion at the National Film Board in Montreal. And Covel's experience with the province makes him doubt Quebec's commitment to a thorough investigation. "They don't want me involved because I may create problems for them," he said. "I am an independent scientist that is bought and paid for by nobody. Facts are facts and data are data. So let's get the facts and stop sticking our heads in the sand."

His most important message: "The problem must be resolved. If people can work together to get the science, identify problem locations and begin remediation, we can arrest it at its source. And that would create more jobs than any mine."

But, I ask, wouldn't that cost a lot of public money. "Seven figures, potentially," Covel responds matter-of-factly. And while we were on the topic of money, I felt compelled to put to him the burning question: was he motivated at all by any prospect of lucrative work in Ouje-Bougoumou?

Covel answers quickly but straightforwardly: "I don't need their money. I have plenty of work. I am here because I gave my word to the chief and the community that I would do everything in my power to bring environmental justice to the people of Ouje-Bougoumou. "That's my mission: clean up the mess. As long as the Cree people keep asking me to be involved, I will remain involved. If they tell me they don't want my help, all anyone will see of me are my tail lights going down the road."

Uncle Sam to the rescue?

FEATURE

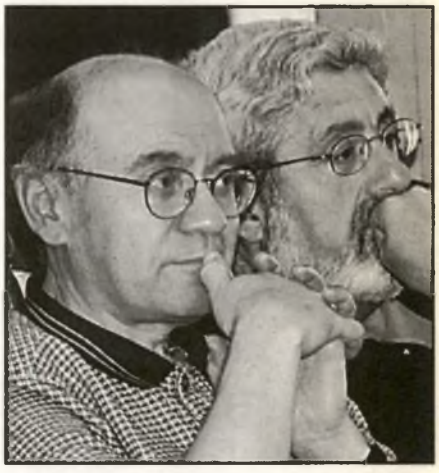
Help with Ouje contamination sought from EPA

Judging by the bewildered looks, the question by Ouje Environment Officer Joseph Shecapio Blacksmith may have taken people by surprise. Blacksmith wondered aloud during last week's community meeting whether Ouje and Cree health authorities would take advantage of the offer of help by the U.S. Environmental Protection Agency.

Christopher Covel's representative in Congress happens to be John Sununu, a powerful Republican member of the lower house of the U.S. government (for now, anyway – Sununu is also apparently favoured to win the New Hampshire Republican primary for this fall's Senate elections). The offer came after Covel made inquiries about environmental and decontamination expertise to Sununu's office.

"Many people here are affected by this issue," Blacksmith explained. "Canada and the United States have the same problem. Maybe we could work with these people."

Covel and Blacksmith gained an appointment with Sununu in Manchester, NH, last fall.



On meeting with Sununu, the Congressman asked them, "What can I do to help you people?"

Said Blacksmith last week: "It was the first time anyone in a position of authority ever offered to help. It is up to us to determine what level of help to ask for.

Sununu's office diligently followed up on the meeting with inquiries at the EPA. The EPA's acting regional administrator in Denver, Jack McGraw, apparently eager to assist, responded Jan. 3 with a list of expert contacts and potential laboratory resources.

"To get discussions started with EPA's counterparts in Quebec, it would be most helpful if we could have the name and number of who to contact to explore opportunities for the technical assistance requested," wrote McGraw. "Once we have more specific information on what is needed, we will be able to determine which EPA resource would be most helpful."

McGraw also noted his office has "significant experience in mining environmental issues."

The letter was passed on, eventually, in April with an explanatory note from Sununu's office that "the disruption in Congressional mail due to security concerns delayed the arrival of several of the enclosures..." (Meaning the letter had to be irradiated in the security furor over last fall's Anthrax scare.)

More information the Colorado regional EPA office about environmental impacts of mining can be found online at www.epa.gov/Region8/land_waste/mining/mining.html

First People's Festival 2002

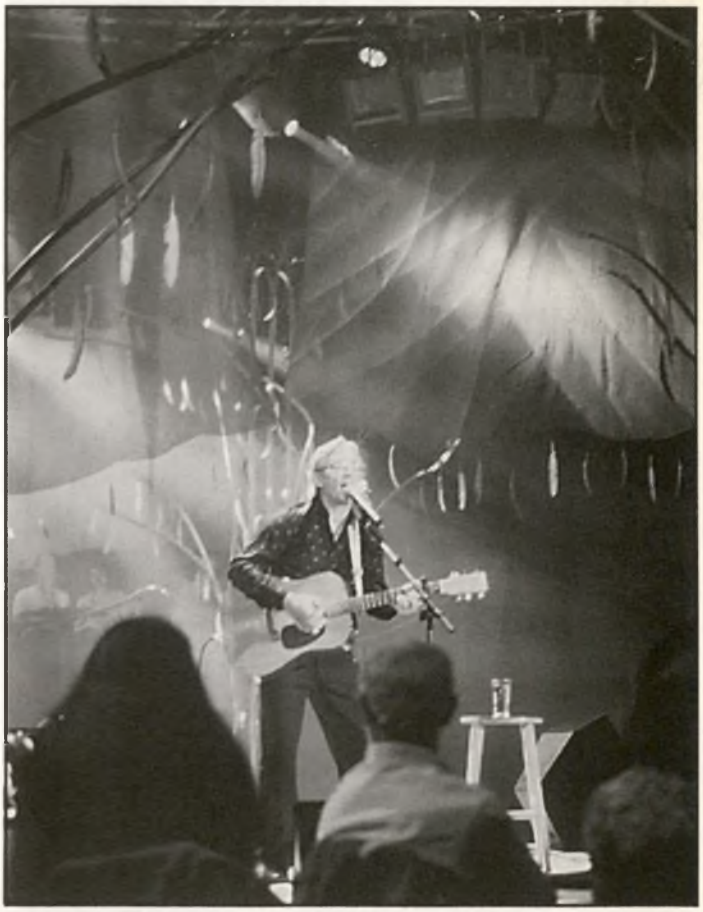
By Will Nicholls

For an organization that was founded in 1990, Terres en vue or Lands In Sight has grown faster than the Valdez oil spill spread. Its founding members, André Dudemaine, Daniel Corvec and Pierre Thibeault have much to be proud of as their dream to build bridges between nations has taken on a life of its own. Terres en vue is the driving force behind the First Peoples' Festival and this festival made Montreal a meeting place for the indigenous peoples and their creativity in the arts June 10 through 21.

In all, 86 films from South, Central and North America were shown at this festival to the delight of audiences.

The weather refused to cooperate this year, however. Thibeault was upset that the Saturday parade, a crowd favorite, had to be cancelled because of the rain. The rain eventually shut down the park for both Saturday and Sunday -- where the festival grounds were -- and native artisans packed up. Though some were disappointed Tim Whiskeychan from Waskaganish said he sold at least 50 of his tamarack decoys during the week and was pleased with that. Others who didn't do so well still said they would be back next year. The importance of what the festival means in Quebec in terms of building bridges between Native and non-Natives touches us all.

The June 15 show -- the Rez, White and Blues -- took place at the Spectrum as usual. And again it was an event that won't be forgotten. The stage was a great setting for the talent that would play: George Leech was a crowd favourite with his style of guitar picking that is reminiscent of Stevie Ray Vaughn. It had the house shaking and rocking to his beat. Jorane was on the cello. She was so animated I swear if she could she would've tossed that baby on her shoulder and played it fiddle



jigging style. The crowd loved it. For a couple of songs she and drummer/singer Kathia Rock shared the stage. I think I fell in love at that point... with the music... of course... really. Eva Mark and Sivuaraapik did some throat singing. I am always fascinated with that talent. Of course the crowd favorite was that icon of French culture, Richard Desjardin. It was an event to remember. Each year just keeps getting better and better.

At the awards ceremony an old friend, Elisapie Issac received a $5,000 award to help her out with her project to make a music cd. I knew she was into films, and indeed she is working on one, but I didn't realize she had excelled in other areas as well.

In the Creative category for films, Randy Redroad's *The Doe Boy* took first prize in the festival. The story is about Hunter, a young Metis for whom blood lies at the heart of a complex identity issue. He is of Cherokee descent on his mother's side, and his father is white. His commitment to become a real hunter and honour his first name is thwarted by a serious health problem: he suffers from hemophilia. His overprotective mother tries to protect him. Nevertheless he tries to follow in the footsteps of his father, a proud hunter. But his inexperience and desire lead him to kill a doe rather than a buck, and his nickname "Doeboy" comes from this mistake.

The Rigoberta Menchu award for a film on community went to Shomitsi. Shomotsi is an elder of the Ashenika nation, living in the village of Apiwtxa, on the border of Peru and Brazil. He is

widowed now, and spends most of his time teaching his grandchildren to farm and fish. He teaches them to harvest the coca leaf, a healing plant the Whites never learned to use properly. He shows them how to fish and repair their nets, make necklaces for pleasure and sale. He teaches them to harvest the manioc the local people use to brew beer. When the weekend comes round he puts on his traditional dress, his makeup and goes to play the flute and dance at the village feast. At the end of the month, he leaves on a dugout canoe to collect his pension cheque. Once his cheque is cashed, he has to leave almost all of it with local merchants. This film is an insight into his day-to-day life.

Alex Janvier, one of the Aboriginal Group of Seven painters, won the lifetime achievement award. Born in 1935 as a member of the Cold Lake First Nation, he is often described as the first Native to use the language of modern art to tell his story. He would always sign his artwork with 267 (his band number) as a protest against being a ward of the state. He studied from 1956 to 1960 at the Alberta College of Arts.

His works are part of permanent collections all over the world. His first solo exhibition in Ottawa sold out in a few days and he was an adviser to the Indians of Canada Pavilion of Expo 67 in Montreal. At the show the artists lined the entry with copies of the treaties signed with Canada and marked in red the broken promises. Most of the treaties were heavily marked. For 267, this was not the first time he has received a lifetime achievement award, having received one from the Aboriginal Achievement Awards earlier this year. Today Janvier continues to protest against the government. According to treaty he is entitled to receive $5 a year from the government. Janvier never goes to the meeting where they hand out the money but patiently waits for the government to send a check which he staples to his wall with the rest of them. He hopes in some way he has given the accounting department of the Canadian government a headache.

"A NO GOOD CREE COP"

You say I'm a No Good Cree Cop.

When you see me, you tell your children in front of me, "If you don't behave, that cop will throw you in jail."

Then you wonder why your children are afraid of the police and don't think there is anything wrong in stealing four wheelers and ski-doos and breaking into houses.

You hate and despise me for stopping you drinking and driving or breaking a by-law. You ask me, "Why don't you stop the kids that are driving around all night and stealing four wheelers or ski-doos?"

You should ask yourself why they are out late at night in the first place. You don't see what I see. You don't even realize those are your children joyriding.

You call me when there is trouble at your house. I am more than glad to stop your husband from beating you up. I arrest him and make sure he goes to court by telling your story. But he tells you he loves you and that he's sorry and it will never happen again. You drop the charges because you don't want him to go to jail.

Then he goes back to beating you and you take it and take it and take it, for years and years and years. This hurts me deep down inside but cops aren't suppose to cry and show emotion. That is a lie. You don't see what I see.

You say it's part of my job if I get grabbed, hit, punched, kicked, stabbed or shot and yet you call it police brutality and abusing my powers if I defend myself.

You don't have to go to work and wonder whether or not this is your last day at work. I risk my life every time I put on my uniform. I am glad to do it because I am out there to try my very best to protect you from harm and danger.

You hate me when I arrest you for breaking the law but don't seem to mind

when I protect you from harm and danger. You don't say "Thank You" when I help you when I am in uniform but you are quick to say "Thank You" when you ask me for a dollar so you can afford another beer during last call at the bar.

You ask me to look for your children when you get home from the bar. How can I send your children home when the reason they are outside is because you are having a house party and getting drunk till you pass out? How can I send your children home when they are safer outside than in their own homes? You don't see what I see and that really hurts.

I work anywhere from 40 hours to 100 hours a week and you wonder why I am stressed. I am told about and see people being beaten up, I see children being neglected, I hear of people being raped, I hear of children being molested and you wonder why I am stressed. You don't see what I see.

I work late at night and early into the morning so you can sleep safe at night. I sacrifice my livelihood and risk my life so you and the rest of the community can feel safe and secure when you see me drive by your neighborhood.

You ask why would I subject myself through such pain and misery. IT IS BECAUSE I CARE, I WANT TO MAKE A DIFFERENCE IN THE COMMUNITY, AND I WANT ONCE AGAIN THE CREE NATION TO BE A STRONG AND PROUD NATION.

Written by A Cree Cop who will do anything to make a difference for the Cree Nation. Whapmagoostui, Quebec. Inspired by "No Good Cop" Pine Ridge Reservation, South Dakota.

To What Extent Has Assimilation Taken Place in Cree Communities?

By Bryan Bishop

As an outsider looking inward into the Cree communities, there would seem to be more assimilation that has taken place over the last 400-500 years of colonization than is readily apparent to the people themselves.

I say this as a person belonging to an ethnic minority in Canada for whom culture and tradition is extremely important. As a matter of fact I celebrate my cultural heritage on a daily basis in spite of the fact that I am thousands of miles away from my home.

In the mornings I do not wake up to Celine Dion or Britney Spears, but rather to the sounds which have been instilled in my soul over the last 50 years. They are mostly sounds which have emanated from my ancestors and from the African drum. It serves to reassure me of who I am and where I have come from and to counteract the effects of colonization.

My drum is also an integral part of my household furniture where, at anytime, I could tap out familiar rhythms and feel the heart beat of my people that it represents. And in spite of the fact that I now live in northern Quebec, my refrigerator is filled with root vegetables, spices, and other foods that have travelled over the oceans in challenging situations. That is because the food does not only feed my physical body but it also feeds my spirit.

And the list could go on and on with the pilgrimages to my home country and to cultural events across Canada and the United States in celebration of my culture. As with my particular vernacular which makes people wonder how is it that I have been away from my home for so long and I am still able to maintain my distinctive accent.

Having lived in the Cree communities for the last couple of years I seem to find a significant discrepancy between what I hear and what I see as it relates to culture and traditions.

I often hear about traditional methods of healing and medicines and yet what I see when I have visited elders in their homes are dosettes filled with pills and more pills for one ailment or the other. It makes you wonder what is it that they did for the previous 4,500 years prior to contact.

I often hear of traditional foods of moose, goose, caribou, beaver, and rabbit. But outside of the occasional feast, what I see is poutine, pizza, club sandwiches, and fries as the big sellers at the community restaurants. And any visit to the Kentucky Fried Chicken outlet in Chibougamou could convince an outsider that this business would have to close its doors if it were not for the surrounding Cree communities. I cannot help but cringe as I observe elders at the KFC with food in front of them that looks so foreign.

In a recent article in the *Nation*, Cree grandmother Dorothy Polson lamented the fact that her grandchildren are more used to fast food. She went on to explain that she often has to camouflage the wild meat that she prepares for her grandchildren to trick them into eating beaver, moose, bear and rabbit.

Like the diseases that were introduced to Native people at the point of contact with white people, these non-traditional foods are no doubt responsible for the significant increases in illnesses such as diabetes and cardiovascular problems among the Cree population. Not to mention when this is combined with the lack of an active traditional lifestyle, which is now replaced by vehicles to drive around the community, a sofa, a remote control and a satellite dish.

In the communities I also hear of traditional spirituality and the medicine wheel but what I often see is what seems like the growing influence of Christian fundamentalism and the scant dismissal of other ways of seeing life and reality as "Indian religion."

In some cases any hint of traditional drum and dance is interpreted as paganistic. I happen to believe that there is no single way to make sense of our lives on this earth and each person is entitled to his or her own set of beliefs.

One also has to wonder about the next generation in their FUBUs, Nikes, GAPs, and Hilfigers and whether they are ready to assume stewardship of the land and the traditional way of life. Or whether they would become like people in the south who retreat to their cottages in the bush only on weekends and holidays.

Additionally, I wonder about the number of young people who are able to prepare traditional foods and perform other cultural activities such as beaver skinning, tanning, and moccasin making.

My list could go on and on as it relates to sensitivity towards the environment versus the way in which people discard pop cans, bottles, and paper in the community and the fact that I have yet to hear any authentic Cree music as opposed to hymns and other songs that have been translated into Cree .

I sincerely hope that my outsider's perception of the situation is wrong. Because if it is not, then there is a whole future that is at stake and there is a lot of work yet to be done to make sure that complete assimilation does not become a reality. It is our traditions, beliefs, and cultural values that give each of us our unique identity as a people.

In the meanwhile, if you see a non-native guy in the Cree communities eating food that is different from the Canadian norm and listening to music with a different beat just remember that I am only celebrating my cultural identity.

SAFER COMMUNITIES: EVERYBODY'S RESPONSIBILITY

ERRATUM

In the notice that appeared on 12 June 2002,

the *National Strategy on Community Safety and Crime Prevention* invited organizations to submit letters of intent for project funding.

In Quebec, the funding programs of the *National Strategy* are co-managed with the ministère de la Sécurité publique du Québec.

Please disregard the deadline mentioned in the notice of 12 June 2002.

Quebec organizations that wish to obtain more information about letters of intent or project proposals are invited to visit **www.msp.gouv.qc.ca/index_en.asp** or to call (toll-free) **1-877-324-1190**.

Government of Canada / Gouvernement du Canada

Québec / Canada

Will on the Grill

by Will Nicholls

It's starting to get hot and this means a change in the way we eat and drink. Stews aren't made as often because they are too heavy for the hot weather and people need a lighter taste. The good news is that fishing trips are great for the chef and his/her family/friends/etc.

This issue, however, I decided to see what the other side was up to. By this I mean the cowboys. My mom recently returned from a road trip passing through some of the cowboy states in the U.S. and brought me home the *All-American Cowboy Cookbook*. It has an interesting bunch of recipes that include venison. Whenever I come across a venision recipe I always substitute caribou and it seems to work out just fine. I may include a few of these recipes later on.

Some of the recipes from the Cowboy Cookbook may be slightly modified or I may have added my own comments. The recipes from the *All-American Cowboy Cookbook*, by Ken Beck and Jim Clark, are used by permission of Rutledge Hill Press, Nashville, Tennessee. To order please visit www.rutledgehillpress.com or call 1-800-251-4000 ext. 1485. If that doesn't work try phoning (615) 902-2482. For those of you'n with an hankering for cowboy grub, The good folks there will be glad to help y'all out.

Strawberry Rum Slush

This is not for everyone. Just for those overgrown parents and friends, who usually look on in envy as the kids enjoy their slushies.

1 (12 oz.) condensed lemonade
1 (16-20 oz.) frozen strawberries (thawed and puréed)
3 c. water with 1 cup fruit sugar dissolved in it
1 c. rum
7Up

1. Mix all ingredients (except 7Up) together.
2. Put into freezer safe container and freeze.
3. Scoop slush into glass and add 7 up to fill, mix well and serve.

Serves 4-6.

Tex Maltin's Cantaloupe Punch

A non-alcoholic one for the road.

1 cantaloupe
2 1/ 2 cups water
3 tablespoons fruit sugar

Cut the cantaloupe in two. Spoon out seeds.

Now scoop out the cantaloupe and put into blender with 1 1/ 2 cup water and fruit sugar.

Blend on high for 20 seconds.

Pour one cup of water into a pitcher and add the stuff from the blender. Mix well and add nine ice cubes.

Susan's Broccoli Salad

1 cup mayonnaise
1/ 2 cup fruit sugar
3 tablespoons red wine vinegar
2 bunches of broccoli cut into small florets
1/ 2 cup crumbled bacon
1/ 2 cup cheddar cheese, cut into squares

1. At least four hours before mealtime, combine the first three ingredients to make dressing.
2. Combine the rest of the ingredients.
3. Pour the dressing (see 1) over the salad (see 2) 30 minutes before serving.

Tracy Byrd's Beer Battered Bass

First you tie a can of beer to a string and wait by the water for the fish to get close to the surface... Just joking. But seriously, this recipe is great. I substituted walleye and nearly died from tastebud overload.

1 can/bottle of beer (I can imagine some of you may want to substitute a non-alcoholic beer but don't worry if you don't as the alcohol burns off)
2 tablespoons Tabasco sauce
4 tablespoons yellow mustard
salt and pepper to taste
5 pounds (2 kilos) fish fillets (preferably Bass, but I guess any fish will do)
1 cup yellow cornmeal
2 packages cornbread mix
Vegetable oil or shortening

1. Catch fish or if you can't then buy some.
2. Mix beer, Tabasco and mustard in a large bowl.
3. Salt and pepper the fillets before coating them with beer batter.
4. Put the cornmeal and cornbread mix in a bag. Put the battered fillets in and shake until they are thoroughly coated.
5. Fry in hot oil (360 degrees) until golden brown

Okie Dokie Sliced Baked Potatoes

These are more than Okie Dokie and something I see both adults and kids liking. I used parsley and chives as the herbs. I also added a little grated Swiss and mozzarella cheese I had left over and they were fantastic.

4 medium potatos
1 teaspoon salt
2-3 tablespoons melted butter or margarine
2-3 tablespoons chopped fresh herbs such as parsley, chives, thyme or sage
4 tablespoons grated cheddar cheese
1 1/ 4 tablespoons parmesan cheese

1.Preheat oven to 425 degrees.
2. Peel the potatos if the skin is tough, otherwise just scrub and rinse them.
3. Cut the potatos into thin slices but don't cut all the way through the potato.
4. Put potatoes in a baking dish and fan out the slices slightly.
5. Sprinkle with salt and drizzle with melted butter/margarine. Sprinkle on herbs.
6. Put in oven and bake for 50 minutes.
7. Remove from oven and sprinkle with cheeses.
8. Put back in oven and bake for another 10-15 minutes until lightly browned, cheeses are melted and potatos are soft inside. Check with fork.

1st Annual Cree Nation Regional Invitational Square Dance Competition 2002 Edition

Val D'or, Quebec July 11 - 13, 2002

On behalf of the Organizers of 1st Annual Cree Nation Regional Invitational Square Dance Competition 2002 Edition, we officially were inviting the Dance Groups to this prestigious event, which will be held from July11 - 13,2002 at the Palace de Sport in Val d'or, Qc.

Dance Competition Format: Groups

Categories	No.# of Group	Inscription Fee	1st Place	2nd Place	3rd Place
Juniors (12 yrs & under)	6 - 8	$ 600.00	$ 2,000.00	$ 1,000.00	$ 800.00
Youth Dancers (13-17 yrs)	6 - 8	$ 800.00	$ 3,000.00	$ 2,000.00	$ 1,000.00
Pre -Adults (18-29 yrs)	10 -12	$ 1,000.00	$ 5,000.00	$ 3,000.00	$ 1,500.00
Adult Groups (30 yrs & over)	10 -12	$ 1,200.00	$ 7,000.00	$ 5,000.00	$ 2,500.00

Couples:

Categories	# of Couples per Group	Inscription Fee	1st Place	2nd Place	3rd Place
Junior Groups	3	$ 150.00	$ 1,500.00	$ 1,000.00	$ 800.00
Youth Groups	3	$ 250.00	$ 2,000.00	$ 1,500.00	$ 1,000.00
Pre - Adults	3	$ 300.00	$ 3,000.00	$ 2,000.00	$ 1,500.00
Adults	3	$ 400.00	$ 4,000.00	$ 3000.00	$ 2000.00

Singles:

Categories	# of Participants per Group	Inscription Fee	1st Place	2nd Place	3rd Place
Junior Group (12 yrs & under)	3 Male 3 Female	$ 100.00	$ 800.00	$ 600.00	$ 400.00
Youth Group (13-17 yrs)	3 Male 3 Female	$ 200.00	$ 1,000.00	$ 800.00	$ 500.00
Pre Adults (18 yrs - 29 yrs)	3 Male 3 Female	$ 250.00	$ 1,500.00	$ 1,000.00	$ 800.00
Adult	3 Male 3 Female	$ 300.00	$ 2,000.00	$ 1,500.00	$ 1,000.00

Prize winnings may change vary depending number of groups that register per Category
Deadline for Registration: **Friday July 05, 2002 at 5:00 P.M.**
If you wish to participate you can send your Group list along with your Inscription Fee :

Payable to : **Cree Nation Invitational Square Dance Competition**
C/o Christopher Herodier
Cree Nation of Eastmain
P.O. box 90 Eastmain, Qc. J0M - 1W0

Contacts:

Roger Weapenicappo
Recreation Department
Cree Nation of Eastmain
Tel : (819) 977 - 2262
Fax : (819) 977 - 2071

Christopher Herodier
Dance Coordinator
Cree Nation of Eastmain
Tel : (819) 977 - 0267 or 0327
Fax: (819) 977 - 3088

Organized in the Spirit of Friendship and Good Sportsmanship

It's kind of corny but...

You know that the early harvest corn is coming but what the best way to cook it? Below you might find a few surprises.

Boiling: The length of cooking time depends on the freshness of the corn. If the corn is young, fresh and tender (picked that morning for you lucky mothers and fathers who live near a farmer), remove the husks and cook for two minutes maximum in rapidly boiling unsalted water (salt makes the kernels tough. That one surprised me too!). And forget the sugar, the corn should be sweet enough. If the corn is a bit older or has been refrigerated, boil it for 4 minutes.

Microwave: Best for cooking only one or two ears of corn. Cook with husks off at the highest setting (one ear for 2 minutes, two ears for 5). Rub ears with butter or olive oil before cooking, if desired. I prefer to spray mine lightly with cold pressed virgin olive oil. Yum Yum.

Roasting on the grill: Husks on or off, there's really no need to soak the ears or remove the silks (they'll come off with the husk). Place on hot grill. If husks are on, let them char a bit to impart a wonderfully smoky flavor to the corn and grill six to eight minutes. Or remove husks for beautiful colour and taste (the heat caramelizes the sugar in the corn) and grill for 3 minutes.

Roasting in the oven: Set temperature to 450 degrees and roast six to eight minutes with husk on. If you desire seasoning, first pull back the husk, rub with flavored butter or olive oil and pull the husks back over the tops.

Burning down the house

It's the last thing you want to do when barbecuing. Remember if you own a gas grill to check all the connections to see there are no leaks.

If you are unsure of anything ask either your local fire department or take a dish of soapy water and bath all the connections and hoses. Bubbles will form if there is a leak. Replace whatever is wrong. One can never be too safe. What may be common sense to some is news to others so if you see your neighbour doing something you consider stupid like pouring BBQ fluid on live coals have a talk with the lad about safety.

Position the grill on level ground. An unstable grill could fall or tip; make sure the legs and frame are not rusted or bent.

The grills should not be under a balcony or deck; smoke or heat build-up is hazardous. If the balcony or deck is wood, a spark or grill flare-up of fumes can ignite.

When cooking on a grill or hearth, keep fire extinguishers handy. It can be water from a bucket or garden hose will stamp out that charcoal. A commercial fire extinguisher or a bucket of sand will extinguish most gas grill fires, and baking soda controls grease fires.

One last safety tip is that an extinguished grill remains hot for several hours. Keep children away from the grill and don't attempt to move it until the grill is no longer warm.

You still have to deal with the ants but..

You're planning a quick shore lunch or a family picnic and as usual you've forgotten something. Well change that with a little pre-planning and you'll come out ahead. Here are a few ideas that'll help.

Cook all cold-meat dishes the night before then place them in the refrigerator. For hot-meat dishes, marinate them in the refrigerator the night before, and cook them picnic morning.

Cut meats, vegetables, fruit, and cakes, wrap in plastic, put in zip locks or store in plastic containers.

Wash and cut salad ingredients, make dressings, keep in refrigerator. Toss together before leaving the next day.

Make tea, lemonade, or other mixed drinks the night before. If you know that you'll need some for the late afternoon or evening freeze one of the drinks so it'll be cold when you get to it. You can always take it out of the cooler if it isn't thawing fast enough to suit you but in the meantime it'll help keep your perishable cool.

Check the ice and ice pack supply. Fill extra ice trays or freeze more packs if you expect it to be a scorcher. Another idea is to fill a plastic bottle (i.e., a one-litre pop bottle) and freeze that. It's cheap and you can drink it later.

Go over the picnic-pack list. Bring out the cooler, utensils, and thermoses and clean them.

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For those who need a laugh

Great truths about life little children have learnt:

1) No matter how hard you try, you can't baptize cats.

2) When your Mom is mad at your Dad, don't let her brush your hair.

3) If your sister hits you, don't hit her back. They always catch the second person.

4) Never ask your three-year old brother to hold a tomato.

5) You can't trust dogs to watch your food.

6) Don't sneeze when someone is cutting your hair.

7) Never hold a Dust-Buster and a cat at the same time.

8) The best place to be when you're sad is Grandpa's lap.

Great truths about life adults have learnt:

1) Raising teenagers is like nailing Jell-O to a tree.

2) Wrinkles don't hurt.

3) Families are like fudge . . .mostly sweet, with a few nuts.

4) Today's mighty oak is just yesterday's nut that held its ground.

5) Laughing is good exercise. It's like jogging on the inside.

6) Middle age is when you choose your cereal for the fibre, not the joy.

Great truths about growing old:

1) Growing old is mandatory; growing up is optional.

2) Forget the health food. I need all the preservatives I can get.

3) When you fall down, you wonder what else you can do while you're down there.

4) It's frustrating when you know all the answers, but nobody bothers to ask you the questions.

5) Wisdom comes with age, but sometimes age comes alone.

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First Nation Culture Online

Xavier Kataquapit

One of the most important ways for we First Nation people to keep our culture strong is through the preservation of our traditions, language and history. The culture and traditions in my home of Attawapiskat on the James Bay coast is passed down from generation to generation by our Elders. Our parents and older relations also reinforce the knowledge and teachings we learn as children and young adults. This way of learning and passing down knowledge relies a lot on close relationships with one another, which was easier when my people lived a traditional lifestyle on the land. There were fewer distractions and there was a more natural and slower pace of life.

Now that my people spend more time in a modern community it is difficult for our Elders and our older family members to pass down the traditional knowledge. In a world where there is a faster pace of life we have to find other ways to preserve and keep our language and culture vibrant and strong.

Fortunately, there is an organization that has been actively working to help preserve First Nation heritage. The Ojibway and Cree Cultural Centre was created as part of a new awareness in the 1970s to do something to preserve the First Nation culture in the Nishnawbe-Aski Nation (NAN) area in Northern Ontario.

Since the Centre was first established in 1975, the organization has worked on numerous projects with the goal of helping our people retain and maintain our culture, language and traditions. The Centre has done this by initiating numerous projects and programs that have created several books and publications about the First Nation people in the NAN area. In addition, the organization's resource library has collected over 6,000 titles on First Nation history, culture, education, arts, crafts and language; close to 200 videos pertaining to the Native peoples of North America, a reference section and other sources of information on First Nation issues.

Some of the most important work the Cultural Centre has done in the past and continues to do today is recording the teachings and stories of our Elders and making this knowledge available for everyone. The Cultural Centre's language department has a collection of these recordings, many which feature Elders who have now passed away.

This great collection of information has been a valuable resource for my people. In addition, the Cultural Centre has also received requests by individuals from other parts of the world to access materials the organization has collected over the years.

Recently, the Cultural Centre has taken another step in its development to make this wealth of information more available. The organization developed a new website on the Internet to promote its services and programs. The greatest feature of this new website is an online catalogue of all the resources available at the Cultural Centre. The catalogue is user friendly and is actually a searchable database for all of the Centre's Library materials. Anyone can search the online catalogue and with a library membership you can borrow these resources from the Centre.

The new website and state of the art online catalogue on the Cultural Centre's library resources will be a great service for First Nation remote and isolated communities in the NAN area and other parts of the country that want to learn more about their history. The new website also features more information on the Cultural Centre and its history, the organization's programs and services and the First Nation NAN communities it serves. The new website can be accessed at <www.occc.ca>.

Congratulations to everyone at the Centre for keeping up with technology and taking another firm step to preserve and promote our First Nation culture and traditions.

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CREE NATION YOUTH COUNCIL
(Eeyou Istchee)

CONSEIL DES JEUNES DE LA NATION CRIE
(Eeyou Istchee)

OFFICIAL NOTICE OF ELECTIONS

Cree Nation Youth Council (of Eeyou Istchee)
POSITION: YOUTH GRAND CHIEF/CHAIRPERSON

TO ALL CREE YOUTH BENEFICIARIES (ages 13-29) OF JAMES BAY EEYOU ISTCHEE:
PLEASE TAKE NOTICE THAT THE ELECTIONS FOR THE OFFICE OF THE YOUTH GRAND CHIEF/CHARIPERSON HAVE BEEN CALLED. THE ELECTIONS WILL BE HELD ON THURSDAY, JULY 18, 2002 AT THE FOLLOWING CREE COMMUNITIES.

Mistissini	Wemindji	Waswanipi
Chisasibi	Nemaska	Whapmagoostui
Waskaganish	Ouje-Bougoumou	Eastmain
Washaw Sibi		Senneterre

The hours are from 9:00 a.m. to 9:00 p.m. on the polling day.

I declare the opening date of the nominations, effective Tuesday, June 18, 2002 and the closing date will be on Thursday, July 4th, 2002.

Notice has been given on this 18th day of June 2002.

ROSE LYNN RABBITSKIN
Chief-Returning Officer
Cree Nation Youth Council (of Eeyou Istchee)

Dr Taiaiake Alfred: A Matter of Justice.

interviewed by Leslie Campbell

This article appeared in June 2002 *Focus on Women* Magazine in the ...focus on men, section

Dr Taiaiake Alfred is founding director of the Indigenous Governance Program at University of Victoria. Born and raised in Kahnawake Mohawk Territory (near Montreal), he is widely known for his scholarly work on Native nationalism, Iroquois history and indigenous traditions of government. He is the author two books, with another to be completed this summer.

Taiaiake credits his Native heritage along with schooling by the Jesuits at Montreal's Loyola High School and a three year stint in the US Marine Corps with teaching him discipline, rational thinking and a commitment to public service. He earned a degree in history from Concordia University in Montreal and subsequently his doctorate in government from Cornell University. Taiaiake's work as a writer, teacher, and advisor to indigenous governments across North America are all focused on helping Native and non-Native people understand and rectify the injustice of colonialism.

He believes the Mohawk experience holds a key for other First Nations. Besides his academic work, Taiaiake has been active in media, appearing on CBC's Counter Spin and Aboriginal Television Network programs and writing for First Nations' publications.

Taiaiake was recently awarded the prestigious Canada Research Chair which he will use to examine the intellectual and cultural foundations of the colonial mentality in Canada; and second, to explore the means and methods indigenous peoples can use to advance their rights, ensure their survival and restore their collective strength.

The following interview with Taiaiake was conducted by Leslie Campbell, founder of Focus on Women, in late April 2002.

LC: One of the parts of your vision for a more just and better world for your people is education. You've benefited so much from your different experiences, but do you do you recommend Jesuit school for other Native people now? Or the US Marine Corps?

TA: I send my nephew to Loyola now. In place of an indigenous society and culture that is all healed and strong and decolonized and free, we have to make due with the tools out there in order to develop as people. We don't have a school of that quality in our community.

In terms of the Marine Corps, I am not sure I'd send my nephew to the Marines now, but I don't know whether I'd discourage him if he found himself in a setting like I did growing up in Kahnawake in the late 70s which was extremely dysfunctional, violent, alcoholic, with no Native content to speak of. I doubt whether he'd have the same reading of his life situation as I did back then.

It has changed a lot in the last 20 years in Kahnawake, as have lots of Native communities because of a return to traditional values and the political and social movement that started in the 50s but came into its own in the 70s and 80s. This reoriented our people towards looking at their behaviour, their choices in life individually and collectively in terms of what is right by that Native value system. It was a very mixed up culture in the 70s with the effects you'd expect: lots of violence and drinking—pretty much the situation in every Native community in British Columbia.

So Kahnawake came through earlier. I was right at the cusp of it, growing up seeing the riots and confrontations and clashes between traditionalists and Catholics, police and Mohawks; and also seeing the gradual evolution towards a nation against Canada in 1990 with the Oka crisis. This is all the same path: it's the Natives coming back to who they are and the powers on the outside trying to keep them down in a colonized state.

But we were in that colonized state when I was growing up. And it's ironic to say but I joined the Marines to save my life because it was more dangerous on the reserve at that time than in the Marines. You had to have a little bit of a death wish to go into the Marines, but everybody in Kahnawake had a death wish at that time.

LC: I've read you think the BC treaty process is a farce. Do you think treaties are even necessary?

TA: They are necessary. The reason they are a farce is because the government and the elite Native leadership have constructed a process which takes the word treaty and manipulates it to mean something that it's not. A treaty is a relationship between nations of people. What they are doing is calling it a treaty but it's just the Indian Act elaborated and expanded. So it's just another evolution in this colonization as opposed to any type of freedom from colonization.

LC: What do you recommend when you act as a consultant to bands?

Tai: Up until this year I used to recommend trying hard within the process to move the federal and provincial governments away from their basic position which is that Native people have to surrender all their rights and give up their claims to ownership over land, and in return they'll be granted back some subsidiary rights and land title from the governments. Who would do that in any other kind of negotiation? It would be stupid to do that.

It's like you coming home from a vacation and finding someone is living in your house. They offer to negotiate with you saying, "well there's 10 of us and only two of you. We'll negotiate: you give us title to your house and we'll let you live in the outhouse. How's that sound? We'll give you $50 so you can buy some groceries every week." If you want to develop this metaphor further, that occupying family would lend you—with interest—the money to hire a lawyer to help negotiate your surrender. Out of the $50 they give you, you'd have to pay them back.

So when I advise people, I give them this historical context. I don't really have to tell them anything else. The thing that colonization took away from them is their memory of who they are. History helps them realize "hey, not only were we here first, we never gave up any of our rights. What happened essentially was that other people came here and they took all our rights away, we got sick as a society, our numbers died off."

So what's the solution? Continuing to negotiate as in my metaphor or is it playing fair and saying that the Natives aren't going to develop to populations of millions and all the white people aren't going to leave, so there's something called restitution which says: let's pay them fair and square for what was taken and let's negotiate some political autonomy for whatever they are capable of and let's let them make their own choices for whatever future they want—because that's their right as a people. Otherwise what we're doing is just continuing the process of colonization which is what we criticize all over the world as genocide but we allow it to happen here because it effects us personally.

Native people are saying, basically, "we are human beings and we have rights and you can't stomp all over us at will. You have to give us some sort of compensation; you have to consider us in

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Chibougamau

Festival in August 2002

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The dates of August 1st to the 4th 2002 are to be boldly inscribed in your agenda, because the 4th edition of the Chibougamau Festival in August will be held. The event will unfold downtown on an exterior stage along with a myriad of activities.

An invitation to everyone from the Cree communities, of all ages, interested to shine their talent (singing, dancing, humor, visual artists, etc.) to please register immediately, by contacting Chantale Bouchard, Service des Loisirs (recreational services) at (418) 748-7195.

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terms of an historical injustice but also in terms of our future. We want to exist not as we are but as a nation. We want to preserve our distinctive culture and identity."

It's not a lot to ask. It is a lot to ask of politicians who have this mentality of control and power; and it is a lot to ask of older Canadians who grew up with a racist mentality. That's why I see education, combined with continued political and social struggle, as the solution.

Education is the long term base that's going to make change possible but at the same time we have to recognize that there are governments and interests that are trying to take away what little we have left. They are still trying to expropriate reserve lands, to take away things every day. People either don't know about it or tacitly acknowledge it or even encourage it, so that means we have to resist. Which means simply defending our homes and our lands—that's just defending what we have left. As far as expanding and coming to some sort of justice, that's a much longer political and social struggle that's going to take understanding and support in the outside society among people who care about justice rather than just their material wealth, and it's going to take a completely regenerated Native society. There are very few Native societies these days that are capable of carrying on that sort of struggle but I don't see it as a violent struggle; I see it as political awareness and awakening.

LC: If not violent, then using tools like civil disobedience and the Canadian courts?

TA: The courts have been useful to us to a certain degree. They've certainly kept out the worst abuses of provincial government authority. The major enemy of Native people is the provincial governments across Canada. The federal government has been a kind of dictator that doesn't want to exterminate us but is quite happy to keep us under its thumb. They are quite willing to deal with us, give us money, engage us as a client.

LC: They seem to have developed a whole industry around Native people.

TA: There's a huge industry built around this and lots of our people are oriented towards it. They accept that that's the reality and have decided to participate in it. In a lot of Native people's minds there's no problem with the federal government. The provincial government, on the other hand, is not benefiting from this Indian industry; they want more authority over Natives, which means Native lands, the tax base and so forth. They want to gain control and always have. The real enemy of the Native people is greedy politicians in all levels of government who see Native rights as a threat to their revenues. They haven't been sensitized to all the historical realities.

LC: I heard our premier and attorney-general went to visit the Nisga'a Territory...

TA: If they think the Nisga'a is a model then that's a joke, because every Native who's not Nisga'a and half the Nisga'as themselves think it's a major sellout and a joke. It's the bare bottom line of acceptability for Native people. It shows what can be achieved with simple legal maneuvering. When you add social and political struggle, the horizon expands, and Native people will get a much better deal.

If black people in the US had simply gone to the courts in the 50s and 60s what do you think they would've got? Nothing because the courts always denied their rights or they legislated them but it was unenforceable in reality. There has to be a political and social element to make change in society.

LC: That was certainly the case for women. Many thought, back at the turn of the century, that all women needed was the vote to be free and equal beings within society, but we got the vote and learned there was much more to it.

TA: Right. Our Native leadership in this country for the most part is part of this Indian industry I've mentioned. They have material incentives to stay within that framework and also they are of a mentality that denies the validity of social and political movement because they are mainly bureaucrats and so what hope is there within the current structure for significant change as opposed to bureaucratic tinkering? There's basically none under the system we have. So I tell people they need to make a choice: Do they want to be integrated completely as consumer citizens on the lower end of the economic structure of Canada? Or do they want to preserve some of their culture and rights, empower themselves as Nations again? If they choose the former, fine, keep negotiating, keep making deals. If they want to re-empower and regenerate their society, then they have to prepare themselves for a long, involved and difficult struggle because you can look at any struggle in the world—women's, in South Africa against apartheid, the black civil rights movement—it takes a long time and a lot of sacrifice and right now our people have been told and have started to believe that there's the possibility of freedom within colonization through the law and negotiation. The older generation believes it; the younger generation knows it's a farce.

LC: What is the alternative; what is the vision of a just society that you and these young people have and how do we get there?

TA: That's what I am trying to show in the book I am working on now.

LC: What is the basic premise or argument in the book?

TA: The argument is that we need to regenerate ourselves as true indigenous people and to engage in a struggle to create the political and cultural space to allow us to exist as indigenous peoples. That means engaging colonial forces in all of those areas. In terms of identity, the definition of Indian is created by media: white movie-makers, white tv producers, white writers, white journalists tell us what an Indian is. We need to change that. We need to take back and put out an authentic identity in the cultural realm. That's one element. The other element is in terms of society. Right now there's a big trend towards assimilation—although it's denied—to pay taxes, to be subject to the same laws. That's just assimilation. People don't understand where the historical basis for our separateness comes from. So we have to defend that as well—the idea of true indigenous society—in partnership with the newcomers. That's the basis of all political solutions. If people understand that to be in partnership—and in fact this country was founded on that partnership and there's a constitutional history to that partnership—then of course, the kinds of solutions we're proposing in terms of distinctiveness and cooperation make sense. But right now that's being obliterated by the rhetoric of simple equality.

And politically, there's our fundamental, international human right to govern ourselves. We're not municipalities or provinces, we're distinctive nations and of course that means being creative given the small number of people left, their very low capacity and complete financial dependence, but those are conditions created by Canada and you can't use them as a justification for exterminating those people and that nation. That would be a genocidal logic. You have to say we value this as our history; Native people were here first and they need to be partners.

LC: Are there examples in

Canada of working self-government models?

TA: No, because the Canadian government is very informed, very active and powerful and makes sure that any movement towards this is co-opted. Authentic, Native governance is done as a resistance, in sort of guerrilla fashion. In Kahnawake, a large number of people consciously rejected the Canadian government's laws, funding, everything. They don't register their children as Indian. They live by their own law. They have found a way to develop, to educate their children, to do all the kinds of things a people need to do. But it's always done in a hostile, adversarial way relative to the Canadian government which actively tries to undermine their efforts. But that's as close to authentic self-governance aside from families who choose on their own as indigenous people to be true to their indigenous teachings. In every community you have a few marginalized people who say they aren't going to take money from the white government; that they are going to live according to their own laws. But there's no cohesive movement. It's there in people's minds and hearts but the political forces of colonization are just so strong that there's no opportunity for it to be legitimized.

Only during the Oka crisis was it legitimized. I was working (like most) for the band council—the co-opted government institution in the community. When the rebels had the blockade and the government recognized they were there in force and capable of holding them off and didn't need their money, and didn't need their programs and could match—up to a certain point—their level of violence, they started negotiating with them. They stopped talking to their own employees (the band council) and started negotiating with and legitimizing the rebels. The rebels became recognized by the government of Canada as the government of Kahnawake.

What's the lesson for young people? The band council tried for 20 years to negotiate from under colonialization and got nowhere. The rebels took three days and all they had to do was stage a physical defense based on their own understanding of what it meant to be Mohawk and demonstrate to Canada that they had power in a way that the Canadian government understands power.

LC: They viewed themselves as a Nation.

TA: And acted like it. Just like Michael Collins said in Ireland in the last century: If you want to be a nation, you have to start acting like a one. It was the same lesson for us. We did that and were very successful up to a point but the government wouldn't tolerate what they saw as overstepping a boundary, which was tax revenues from selling cigarettes to addicted Quebecers. I was told directly by a Quebec cabinet minister: "when you start taking our tax dollars you've gone too far." They had tolerated our political independence; they had tolerated not being able to send their police into our territory for 10 years. But the minute we started taking tax revenue from them, then they attacked us. That's what Oka was about. It benefitted Quebecers to have Native sovereignty because they could buy cigarettes at $20 less per carton than in the stores. They supported us in droves at first and only reacted when it was completely manipulated and turned into a militarized and racialized situation by the Quebec and later the Canadian government.

LC: This does bring up the other economic concerns many Canadians probably have about how much is it going to cost to make restitution to Native people?

TA: It will cost much less that it's costing them now. If every Native person in Canada received just restitution for what was stolen from us I doubt whether it would come up to what the government spends today to keep us colonized, probably about $10 billion a year to maintain a bureaucracy and to control Native people. Most of it, I have to say, goes to white male bureaucrats and lawyers to maintain the system. But the entrenched interest in this country—the Department of Indian Affairs, the RCMP, social service agencies, academics, local governments—that all benefit from the situation today wouldn't put up with that. It's too elegant and easy a solution!

In terms of monetary amounts it would be less than we spend now, but it's very difficult to convince people of this when you have the media controlled by the same people, at board level, who control other corporations with mining interests and the like.

Another myth we have to deal with is that money for Native people comes from the Canadian tax payer. If you add up all the revenues the federal and provincial governments derive from Native lands that have never been surrendered, this is trillions of dollars over the years. Indian Affairs costs about six billion per year. If you add up both sides of the balance sheet you see that the Canadian tax payer doesn't pay a dime; it all comes from revenues generated by the land we still own in accordance with international law. In terms of our return on our ownership of land, we are only getting a fraction of one percent.

So you wonder why there are no treaties here? The politicians are stalling because they are deriving funds from the lands.

Why have a resolution when the status quo suits you just fine? Look at stumpage fees here in BC that the government gets from so-called Crown lands. It's just Native land that the Crown occupies illegally and derives billions in forestry revenues from each year, not to mention the profits the corporations make. And what do Native people get? A few million, most of which goes to white lawyers and bureaucrats. The average Indian who owns that land from which billions of dollars in revenue are generated every year, gets maybe $8,000 to $10,000 in services like inadequate health care.

There are many Native people who take a pragmatic approach, attempting through the courts to gain benefit from economic enterprise on their lands, but accepting they cannot control the land or their resources. But it isn't revolutionary or nationalistic. It's only a first step towards a longer solution. But most Native people right now would be satisfied receiving benefit, a little more control. In fact the Canadian government could solve the whole problem by being more cooperative and sharing.

LC: Do you think people have to deny themselves material comforts in order to be true to Native traditions?

TA: There's plenty of ways in this society to live according to Native ways. There are certain ways that are blocked: for sure you can't work for the Department of Indian Affairs. I doubt you can be a corporate lawyer and for sure you can't be an advisor to Gordon Campbell. But there are lots of professions—teacher, journalist, writer—that allow you a measure of self-sufficiency and freedom to live your life without compromising your own values. Or you can be entirely self-sufficient and go live where you can feed yourself. So there are options. If someone came to me and said you have to change your message in order to continue teaching here at UVic, I'd say "see ya later."

Many Native people are starting to see how this band council, materialist kind of politics is really leaving them unsatisfied. Even if you are successful you still feel like crap because you know it just means money and what does money give you in the end? They want to emulate white Canadians who they assume are so happy. But the white people who are happy are so because they have a cultural and spiritual life that means something to them—

and they have some money. But it's not the money making them happy; the money allows them to do these other things.

Without regenerating Native culture, the money won't help Native people be happy.

LC: Describe your vision for justice in Canada for Native people.

TA: The best word is restitution. It's not reconciliation: this is the big buzz word these days. But I'm not ready to reconcile, to accept the colonization of Native people. That's not justice given what's happened here. To reconcile would be to legitimize a crime.

Restitution involves asking what do we owe Native people, given the historical wrongs and their rights as human beings?

Land, compensation, money are all considered. What is affordable? It also involves negotiation but instead of negotiating, as we are now, our entry and reconciliation to colonial Canada, I want to change the political and social context so that negotiations are about how Canada and Native people can co-exist. I can't predict a model or the jurisdictional arrangements. That's dependent on every nation and every region: what do they want. Maybe they don't want to be a nation; maybe they want assimilation like the Nisga'a. But it won't work for the Niskonlith near Kamloops; it certainly won't work for the Gitksan. So in terms of my model it's an honest negotiation on coexistence's as opposed to reconciliation with the colonial history of this country.

LC: The Native people in BC are then in a unique situation because there are so few treaties?

TA: They are if they recognize their power: they can completely delegitimize the province's power. But it has to be coordinated. And Native people are understandably afraid to use their power; afraid of the government's reaction and afraid of being successful. What would we do without our chains?

LC: You've just been awarded the Canada Research Chair. What's that about?

TA: I submitted a proposal to the University, and the Board of Governors accepted it and passed it onto Ottawa where it was evaluated by the Social Science Research Council. It gives our department five years of funding, renewable for another five years; $100,000/year. I proposed a two-pronged research agenda: First, what are the main obstacles to self-determination in Canada in the colonial mythology of non-Native Canadians. So basically, what's wrong with the mentality of non-Natives that they allow this to happen? And second, what is wrong with the forms of organization Native people have that's preventing them from achieving their goals.

It's a pretty radical agenda; I was actually quite surprised it was supported. I think it had a lot to do with the fact that the actual methodology wasn't a standard research project, but involves public education, generating communication among Native people and between Native and non-Native people and eventually the publication of a book on these subjects.

LC: Most Focus readers are non-Native women. Do you have any special message for them?

TA: The same message for my students and all non-Natives: Now that you know about the injustice, you have the responsibility to either accept the legacy of your country—a colonial, racist legacy—or to challenge it in whatever way you're capable of, whatever way your personality and skills allow you. If you do the latter then you are part of the solution. If you accept the legacy and perpetuate it then you're part of the problem.

I don't think there's any blame or guilt to ascribe non-Native people whose ignorance or even their inability to transcend their own material wants makes them weak. The ones who are blameworthy are the ones who do it in full knowledge and power. Most can choose on a daily basis to be part of the solution. It takes big things from big people with big powers, and little things from the average person who doesn't have much power but can make changes to their lives to further this country towards justice.

That's the enemy, not the average reader. Even though [the average reader] has benefited all their life from what's going on, even those of low socio-economic status because they've been privileged through their identity. But there's no blame attached to that.

There's no blame or guilt so long as they realize that this is a substantial problem in this country and that they should do whatever they can once they've satisfied their own basic needs for food, shelter and creating happiness in their family. Instead of dedicating themselves to causes like African relief or orphans in Guatemala—these are all problems worthy of our attention—but we also have problems in our own backyard. Go to Songhees in Esquimalt. Look at the problems there and try to help out.

LC: What about the B.C. referendum on treaty negotiations?

TA: The process was not constructed to do anything but reaffirm the Liberal government's stated position. It's a completely ridiculous exercise; transparently political. If you disagree and vote 'no' it's not binding; if you vote 'yes' it is. Even as a non-Native person I would be very upset with the government, as many BCers are. They can see that their government is presuming to have an election in which only the government's position can be advanced. Even if 90% voted 'no' to all questions they can still advance their old position.

I am not an expert on electoral politics. I don't vote. As a Native person I think I am just validating a system if I participate.

For non-Native people there are creative ways to voice one's discontent. If I was non-Native, I'd have written a letter and said exactly how I felt and sent it in with the ballot for the historical record. Sure it may not count in this referendum but there'd be a historical record for researchers in the future. If you want to have an effect that's probably the only effect you can have because it's not designed to have any constraint on the government's agenda anyway.

Unfortunately I do believe most will vote 'yes.' Most are ignorant or racist against Native people especially in rural areas where they feel their interests (farms, enterprises) are more threatened by justice for Native people.

Six of the eight questions are non-issues since Native negotiators have already agreed to them. Number six is a backhanded, underhanded way of the provincial government gaining something they have no hope of gaining in a treaty process right now—which is control over First Nations governments completely. Municipal governments are under the authority of the provincial government. That's not on the table, that's not being talked about by Native people and they want to put that as a bottom line position. That's why the Liberals aren't phrasing the question properly. They're asking "should it be a local government." Well, they don't tell you that local governments are completely under the authority of the province which has no precedent historically. They are trying to all of a sudden achieve something they couldn't achieve through negotiation or legal means.

And number eight, on tax exemption, they have no business talking about: they have no jurisdiction or authority over it. If the federal government, which does have authority and jurisdiction over it, doesn't see fit to question that principle, why does the provincial government?

Appel de candidatures

Emplois occasionnel et régulier

Société de la faune et des parcs

Agente ou agent de conservation de la faune (classification)
Agente ou agent de protection de la faune (titre de l'emploi)

41 300 $

CONCOURS NO : 300G-8210002

Le gouvernement du Québec est à la recherche de candidats et de candidates en vue de pourvoir à des emplois réguliers et occasionnels d'agente et d'agent de protection de la faune à la Société de la faune et des parcs du Québec, dans les municipalités de Schefferville et du village naskapi de Kawawachikamach. Actuellement, un emploi occasionnel est offert.

Attributions : À titre d'agente ou d'agent de la paix, effectuer diverses tâches d'éducation, de prévention et de protection, notamment au sein de la municipalité du village naskapi de Kawawachikamach pour :

-assurer l'application et le respect des différentes lois et règlements à l'égard de la conservation et de la mise en valeur de la faune et de ses habitats, et en matière de parcs, ainsi que de certaines dispositions réglementaires sous la juridiction d'autres ministères ;
-développer et maintenir des relations avec les principaux partenaires et utilisateurs en ce qui concerne la protection de la faune ;
-encadrer et soutenir les actions des partenaires en protection de la faune.

Conditions d'admission :

-avoir sa résidence principale dans la municipalité de Schefferville ou dans celle du village naskapi de Kawawachikamach ;
-être âgé d'au moins 18 ans ;
-être titulaire d'un certificat d'études secondaires équivalant à une 11e année ou à une 5e année du secondaire reconnu par l'autorité compétente avec spécialisation d'agent de conservation de la faune ou en protection et exploitation de territoires faunique ou dans toute autre spécialisation pertinente, ou appartenir à une classe d'emplois de la fonction publique dont les conditions d'admission quant à la scolarité sont comparables et avoir un an d'expérience pertinente ;
-est également admise, la personne candidate qui a un nombre d'années de scolarité inférieur à celui exigé, à condition qu'elle compense chaque année de scolarité manquante par deux années d'expérience pertinente ;
-est également admise la personne candidate ayant réussi un cours d'agent autochtone initialement dispensé par l'autorité compétente ;
-ne pas avoir été reconnu coupable, en quelque lieu que ce soit, d'un acte ou d'une omission que le Code criminel (Lois révisées du Canada (1985), chapitre C-46) décrit comme une infraction, ni d'une des infractions visées à l'article 183 de ce Code, créées par l'une des lois qui y sont énumérées ; être de bonnes mœurs ; subir avec succès l'examen médical suivant les normes prescrites à l'article 3 du règlement numéro 14 découlant de la Loi de police (L.R.Q., c.P-13) ;
-posséder la citoyenneté canadienne ou le statut de résident permanent, et pouvoir démontrer une connaissance du français appropriée aux fonctions ;
-avoir un permis de conduire de la classe appropriée (actuellement classe 4A - véhicules d'urgence) ou être en attente d'une preuve d'obtention du permis ;
la personne ainsi admise devra fournir, dans les délais prescrits, le permis exigé.

La connaissance de la langue anglaise est nécessaire pour l'exercice des fonctions de l'emploi ; conséquemment, elle fera l'objet d'une évaluation éliminatoire.

Nonobstant les conditions d'admission à la classe d'emplois d'agente ou d'agent de conservation de la faune, une candidate ou un candidat autochtone peut être admissible à cette classe aux conditions suivantes :

-avoir sa résidence principale dans la municipalité de Schefferville ou dans celle du village naskapi de Kawawachikamach ;
-être âgé d'au moins 18 ans ;
-avoir la scolarité moyenne équivalant à celle du village où se situe la résidence principale de la personne candidate ;
-faire l'objet d'une recommandation de bonnes mœurs de la part des autorités de la bande autochtone à laquelle la personne candidate appartient ou de la localité autochtone où la personne candidate a sa résidence principale ;
-avoir un permis de conduire de la classe appropriée (actuellement classe 4A - véhicules d'urgence) ou être en attente d'une preuve d'obtention du permis ;
la personne ainsi admise devra fournir, dans les délais prescrits, le permis exigé ;
-connaître, au besoin, la langue anglaise ou la langue de la population desservie ;
-la personne candidate devra être jugée apte physiquement à exercer les fonctions d'agente ou d'agent de conservation de la faune par un médecin désigné par la Société de la faune et des parcs du Québec en conformité avec les critères retenus par cette Société ;
-la personne devra être acceptée au programme de formation d'agent autochtone de conservation de la faune dispensé par la Société de la faune et des parcs du Québec et reconnu par l'autorité compétente ; la personne ainsi admise à titre d'aspirante ou d'aspirant devra terminer avec succès et dans les délais prescrits ce programme de formation.

Note : Les personnes handicapées et les membres des communautés culturelles peuvent poser leur candidature même s'ils ne résident pas dans l'une ou l'autre des zones géographiques énoncées ci-dessus. L'expérience, rémunérée ou non, acquise en dehors du marché du travail, est reconnue à la condition qu'elle soit pertinente et qu'elle ne soit pas concomitante à une expérience pertinente acquise sur le marché du travail.

Période d'inscription : Du 2 au 12 juillet 2002

Inscription : Pour s'inscrire à ce concours, utiliser le formulaire Offre de service disponible dans les centres locaux d'emploi (C.L.E.), dans les carrefours jeunesse-emploi, dans les bureaux régionaux de Communication-Québec et ceux du Secrétariat du Conseil du trésor, auprès des bureaux du conseil de bande des Naskapis de Kawawachikamach, auprès des bureaux de la Nation Innu-Matimekosh du lac John près de Schefferville, ainsi que dans le site Internet du Secrétariat du Conseil du trésor [www.tresor.gouv.qc.ca/ressources/formulaire.htm].

Seuls les dossiers complets seront étudiés ; un dossier complet comprend :

-le formulaire Offre de service dûment rempli avec l'inscription du numéro de concours à la rubrique Numéro de concours ;
-sa signature aux endroits prévus ;
-son numéro d'assurance sociale (N.A.S.) ;
-le cas échéant, une copie du diplôme exigé, ou du dernier relevé de notes, ou de l'attestation d'équivalence pour les diplômes obtenus à l'extérieur du Québec ;
-les mois de début et de fin de chacun des emplois occupés, et le nombre d'heures travaillées par semaine si l'emploi est à temps partiel ;
-une photocopie du permis de conduire.

Le formulaire doit être reçu **avant la fin de la période d'inscription** à l'adresse suivante : bureaux du Conseil de bande, Nation naskapie de Kawawachikamack, case postale 5111, Kawawachikamack (Québec) G0G 2Z0 ;
télécopieur : (418) 585-3130.

Information : M. Martin Coulombe (418) 644-8844, poste 246
Courriel : martin.coulombe@menv.gouv.qc.ca

Québec

On prépare l'avenir

RENSEIGNEMENTS IMPORTANTS Il peut exister d'autres conditions permettant l'admission aux concours ou aux réserves de candidatures, telle la compensation de la scolarité par de l'expérience. Lorsque aucune expérience n'est exigée, les personnes en voie de terminer la dernière année de scolarité requise peuvent être admises. Les personnes handicapées et les membres des communautés culturelles peuvent poser leur candidature même s'ils ne résident pas dans la zone géographique mentionnée dans les conditions d'admission. Pour occuper un emploi dans la fonction publique, il faut une connaissance du français appropriée aux fonctions. Les personnes ayant le statut de résident permanent sont admissibles, sauf s'il est mentionné qu'elles doivent avoir le statut de citoyen canadien. L'inscription se fait avec le formulaire Offre de service, disponible dans les bureaux régionaux et le site Internet du Secrétariat du Conseil du trésor, les directions des ressources humaines des ministères et organismes, les bureaux de Communication-Québec, les centres locaux d'emploi, les carrefours jeunesse-emploi et auprès d'organismes représentant les groupes visés par les mesures d'accès à l'égalité. Pour être acceptées, les candidatures doivent être reçues à l'adresse mentionnée avant la fin de la période d'inscription.

www.tresor.gouv.qc.ca/emplois

Appel de candidatures

Emplois occasionnel et régulier

Société de la faune et des parcs

Wildlife Conservation Officer (classification)
Wildlife Conservation Officer (class title)

$41,300

COMPETITION : 300G-8210002

The Québec government is currently seeking candidates in order to fill regular and casual employment positions as wildlife conservation officers for the Société de la faune et des parcs du Québec, in the municipalities of Shefferville and the Naskapi village of Kawawachikamach. There is currently one casual position to be filled.

Duties: As a law enforcement officer, the incumbent will perform certain duties with respect to education, prevention and protection, in particular, within the Naskapi village of Kawawachikamach in order to:

-ensure the application and respect of different laws and regulations regarding the conservation and development of wildlife and its habitats, parks and certain regulatory provisions under the jurisdiction of other departments;
-develop and maintain relations with principal partners and users with regard to wildlife protection;
-supervise and support the actions of partners regarding wildlife protection.

Eligibility requirements:

-have one's principal place of residence in the municipality of Shefferville or in the Naskapi village of de Kawawachikamach;
-be at least 18 years of age;
-have a high school diploma equivalent to 11th Grade or Secondary V recognized by the appropriate authority with a specialization in wildlife conservation, protection and use of wildlife territories or any other pertinent specialization, or belong to a job class of the public service with comparable eligibility requirements concerning schooling and have one year of pertinent experience;
-candidates with less years of schooling than the required minimum may also apply provided that each missing year of studies is compensated for by two years of pertinent experience;
-candidates may also apply who have successfully completed an aboriginal officer course offered by the appropriate authority;
-not have been found guilty in any place whatsoever of an act or a failure that the Criminal Code (Revised Statutes of Canada (1985), chapter C-46) describes as an offence, nor of one of the offences specified in section 183 of the Criminal Code, created by one of the laws listed therein; be of good moral standing, successfully pass the medical examination further to the prescribed standards in section 3 of regulation 14 of the Police Act (L.R.Q., c.P-13);
-have Canadian citizenship or permanent resident status, and be able to demonstrate appropriate skills in French;
-have a driver's license of the appropriate class (currently class 4A – emergency vehicles) or be waiting for proof of having obtained the license;
candidates who are eligible will have to provide the required license within the allotted time limit.

Knowledge of English is necessary for carrying out the duties of the position; therefore, these skills will be subject to an eliminatory evaluation.

Notwithstanding the eligibility requirements of the job class of wildlife conservation officer, a native candidate may be eligible to this class under the following conditions, provided he or she:

-has as the principal place of residence, the municipality of Shefferville or the Naskapi village of de Kawawachikamach;
-is at least 18 years of age;
-has the average schooling equivalent to that of the candidate's village of principal residence;
-is recommended with respect to his or her good moral standing by the authorities of the band council to which the candidate belongs or of the native community in which the candidate has his or her principal place of resident;
-has a driver's license of the appropriate class (currently class 4A – emergency vehicles) or be waiting for proof of having obtained the license;
candidates who are eligible will have to provide the required license within the allotted time limit;
-has knowledge of English or of the language of the population to be served;
-is judged physically capable of carrying out the duties of wildlife conservation officer by a doctor designated by the Société de la faune et des parcs du Québec in accordance with the criteria put in place by the Société;
-is accepted to the training program of aboriginal officer of wildlife
conservation given by the Société de la faune et des parcs du Québec and be recognized by the appropriate authority; the successful incumbent must successfully complete the training program within the prescribed time limits.

Note: Handicapped persons and members of cultural communities may apply regardless of whether they are resident in one of the geographic areas specified above. Paid or unpaid experience that is acquired outside of labour market is recognized provided that it is pertinent and not concomitant to pertinent experience acquired in the labour market.

Application period: July 2 – 12, 2002

Applications: To apply for this competition, you must complete a copy of the *Offre de service* form available at the centres locaux d'emploi (C.L.E.), the carrefours jeunesse-emploi, the regional offices of Communication-Québec and of the Secrétariat du Conseil du trésor, the band council offices of the Naskapis of Kawawachikamach, the offices of the Innu-Matimekosh Nation of Lac John near Schefferville, as well as the Web site of the Secrétariat du Conseil du trésor [www.tresor.gouv.qc.ca/ressources/formulaire.htm].

Only complete applications will be considered:

A duly-completed Offre de service form includes:

-the duly-completed Offre de service form, including the competition number indicated in the appropriate space;
-your signature in the spaces provided;
-your social insurance number (SIN);
-where applicable, a copy of the required diploma, most recent transcripts or proof of equivalence for diplomas obtained outside Québec;
-the beginning and end months for each position held, and the number of hours worked per week in the case of part-time employment;
-a photocopy of your driver's license.

The application must be received at the following address no later than the end of the application period: Office of the Band Council, Naskapi Nation of Kawawachikamack, P.O. Box 5111, Kawawachikamack (Québec) G0G 2Z0; fax: (418) 585-3130.

Information: Martin Coulombe: (418) 644-8844, extension 246
E-mail: martin.coulombe@menv.gouv.qc.ca

Québec

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IMPORTANT INFORMATION There may be other eligibility conditions for a competition or a candidate inventory, such as experience that compensates for educational qualifications. When experience is not mandatory, persons completing their last year of required schooling may be eligible. Persons with a disability and members of cultural communities may apply even if they do not live in the geographic area mentioned in the eligibility conditions. Employment in the public service requires a knowledge of the French language that is appropriate to the duties. Persons with permanent resident status are eligible, unless Canadian citizenship is required. Applications are submitted by means of the Offre de service form, wich is available at the regional offices and the Internet site of the Secrétariat du Conseil du trésor, the human ressources branches of the departments and agencies, the offices of Communication-Québec, the local employment centres, the carrefours jeunesse-emploi and the agencies representing affirmative action groups. Only applications received at the indicated address during the prescribed time period shall be considered.

www.tresor.gouv.qc.ca/emplois

Appel de candidatures

Emplois occasionnel et régulier

Société de la faune et des parcs

Agente ou agent de conservation de la faune (classification)
Agente ou agent de protection de la faune (titre de l'emploi)

41 300 $

CONCOURS NO : 300G-8210003

Le gouvernement du Québec est à la recherche de candidats et de candidates en vue de pourvoir à des emplois réguliers et occasionnels d'agente et d'agent de protection de la faune à la Société de la faune et des parcs du Québec, dans les municipalités des villages cris de la région administrative du Nord-du-Québec, à savoir Chisasibi, Eastmain, Mistissini, Nemiscau, Waskaganish, Waswanipi, Wemindji et Whapmagoostui, ainsi que sur le territoire sur lequel se trouve la communauté crie d'Oujé-Bougoumou. Actuellement, deux emplois réguliers et dix-huit emplois occasionnels sont offerts

Attributions : À titre d'agente ou d'agent de la paix, effectuer diverses tâches d'éducation, de prévention et de protection, notamment au sein des municipalités des villages cris pour :

-assurer l'application et le respect des différentes lois et règlements à l'égard de la conservation et de la mise en valeur de la faune et de ses habitats, et en matière de parcs, ainsi que de certaines dispositions réglementaires sous la juridictiond'autresministères ;
-développer et maintenir des relations avec les principaux partenaires et utilisateurs en ce qui concerne la protection de la faune ;
-encadrer et soutenir les actions des partenaires en protection de la faune.

Conditions d'admission :

-avoir sa résidence principale dans un des endroits suivants : dans les municipalités des villages cris de Chisasibi, Eastmain, Mistissini, Nemiscau, Waskaganish, Waswanipi, Wemindji, Whapmagoostui, ou sur le territoire où se trouve la communauté crie d'Oujé-Bougoumou ;
-être âgé d'au moins 18 ans ;
-être titulaire d'un certificat d'études secondaires équivalant à une 11e année ou à une 5e année du secondaire reconnu par l'autorité compétente avec spécialisation d'agent de conservation de la faune ou en protection et exploitation de territoires fauniques ou dans toute autre spécialisation pertinente, ou appartenir à une classe d'emplois de la fonction publique dont les conditions d'admission quant à la scolarité sont comparables et avoir un an d'expérience pertinente ;
-est également admise, la personne candidate qui a un nombre d'années de scolarité inférieur à celui exigé à condition qu'elle compense chaque année de scolarité manquante par deux années d'expérience pertinente ;
-est également admise la personne candidate ayant réussi un cours d'agent autochtone dispensé par l'autorité compétente ;
-ne pas avoir été reconnu coupable, en quelque lieu que ce soit, d'un acte ou d'une omission que le Code criminel (Lois révisées du Canada (1985), chapitre C-46) décrit comme une infraction, ni d'une des infractions visées à l'article 183 de ce Code, créées par l'une des lois qui y sont énumérées ; être de bonnes mœurs ; subir avec succès l'examen médical suivant les normes prescrites à l'article 3 du règlement numéro 14 découlant de la Loi de police (L.R.Q., c.P-13) ;
-posséder la citoyenneté canadienne ou le statut de résident permanent et pouvoir démontrer une connaissance du français appropriée aux fonctions ;
-avoir un permis de conduire de la classe appropriée (actuellement classe 4A - véhicules d'urgence) ou être en attente d'une preuve d'obtention du permis ;
la personne ainsi admise devra fournir, dans les délais prescrits, le permis exigé.

La connaissance de la langue anglaise est nécessaire pour l'exercice des fonctions de l'emploi ; conséquemment, elle fera l'objet d'une évaluation éliminatoire.

Nonobstant les conditions d'admission à la classe d'emplois d'agente ou d'agent de conservation de la faune, une candidate ou un candidat autochtone peut être admissible à cette classe aux conditions suivantes :

-avoir sa résidence principale dans un des endroits suivants : dans les municipalités des villages cris de Chisasibi, Eastmain, Mistissini, Nemiscau, Waskaganish, Waswanipi, Wemindji, Whapmagoostui, ou sur le territoire où se trouve la communauté crie d'Oujé-Bougoumou ;
-être âgé d'au moins 18 ans ;
-avoir la scolarité moyenne équivalant à celle du village où se situe la résidence principale de la personne candidate ;
-faire l'objet d'une recommandation de bonnes mœurs de la part des autorités de la bande autochtone à laquelle la personne candidate appartient ou de la localité autochtone où la personne candidate a sa résidence principale ;
-avoir un permis de conduire de la classe appropriée (actuellement classe 4A - véhicules d'urgence) ou être en attente d'une preuve d'obtention du permis ;
la personne ainsi admise devra fournir, dans les délais prescrits, le permis exigé ;
-connaître, au besoin, la langue anglaise ou la langue de la population desservie ;
-la personne candidate devra être jugée apte physiquement à exercer les fonctions d'agente ou d'agent de conservation de la faune par un médecin désigné par la Société de la faune et des parcs du Québec en conformité avec les critères retenus par cette Société ;
-la personne devra être acceptée au programme de formation d'agent autochtone de conservation de la faune dispensé par la Société de la faune et des parcs du Québec et reconnu par l'autorité compétente ; la personne ainsi admise à titre d'aspirante ou d'aspirant devra terminer avec succès et dans les délais prescrits ce programme de formation.

Note : Les personnes handicapées et les membres des communautés culturelles peuvent poser leur candidature même s'ils ne résident pas dans l'une ou l'autre des zones géographiques énoncées ci-dessus. L'expérience, rémunérée ou non, acquise en dehors du marché du travail, est reconnue à la condition qu'elle soit pertinente et qu'elle ne soit pas concomitante à une expérience pertinente acquise sur le marché du travail.

Période d'inscription : Du 2 au 26 juillet 2002

Inscription : Pour s'inscrire à ce concours, utiliser le formulaire Offre de service disponible dans les centres locaux d'emploi (C.L.E.), dans les carrefours jeunesse-emploi, dans les bureaux régionaux de Communication-Québec et ceux du Secrétariat du Conseil du trésor, auprès des bureaux de l'administration régionale crie, ainsi que dans le site Internet du Secrétariat du Conseil du trésor [http://www.tresor.gouv.qc.ca/ressources/formulaire.htm].

Seuls les dossiers complets seront étudiés ; un dossier complet comprend :

-le formulaire Offre de service dûment rempli avec l'inscription du numéro de concours à la rubrique Numéro de concours ;
-sa signature aux endroits prévus ;
-son numéro d'assurance sociale (N.A.S.) ;
-le cas échéant, une copie du diplôme exigé, ou du dernier relevé de notes, ou de l'attestation d'équivalence pour les diplômes obtenus à l'extérieur du Québec ;
-les mois de début et de fin de chacun des emplois occupés, et le nombre d'heures travaillées par semaine si l'emploi est à temps partiel ;
-une photocopie du permis de conduire.

Le formulaire doit être reçu **avant la fin de la période d'inscription** à l'adresse suivante : Société de la faune et des parcs du Québec, 951, boulevard Hamel, Chibougamau (Québec) G8P 2Z3 ; télécopieur : (418) 748-3338.

Information : M. Martin Coulombe (418) 644-8844, poste 246
Courriel : martin.coulombe@menv.gouv.qc.ca

Québec

On prépare l'avenir

RENSEIGNEMENTS IMPORTANTS Il peut exister d'autres conditions permettant l'admission aux concours ou aux réserves de candidatures, telle la compensation de la scolarité par de l'expérience. Lorsque aucune expérience n'est exigée, les personnes en voie de terminer la dernière année de scolarité requise peuvent être admises. Les personnes handicapées et les membres des communautés culturelles peuvent poser leur candidature même s'ils ne résident pas dans la zone géographique mentionnée dans les conditions d'admission. Pour occuper un emploi dans la fonction publique, il faut une connaissance du français appropriée aux fonctions. Les personnes ayant le statut de résident permanent sont admissibles, sauf s'il est mentionné qu'elles doivent avoir le statut de citoyen canadien. L'inscription se fait avec le formulaire Offre de service, disponible dans les bureaux régionaux et le site Internet du Secrétariat du Conseil du trésor, les directions des ressources humaines des ministères et organismes, les bureaux de Communication-Québec, les centres locaux d'emploi, les carrefours jeunesse-emploi et auprès d'organismes représentant les groupes visés par les mesures d'accès à l'égalité. Pour être acceptées, les candidatures doivent être reçues à l'adresse mentionnée avant la fin de la période d'inscription.

www.tresor.gouv.qc.ca/emplois

Appel de candidatures

Emplois occasionnel et régulier

Société de la faune et des parcs

Wildlife Conservation Officer (classification)
Wildlife Conservation Officer (class title)

$41,300

COMPETITION : 300G-8210003

The Québec government is currently seeking candidates in order to fill regular and casual employment positions as wildlife conservation officers for the Société de la faune et des parcs du Québec, in the municipalities of the Cree villages of the administrative region of Nord-du-Québec, that is, Chisasibi, Eastmain, Mistissini, Nemiscau, Waskaganish, Waswanipi, Wemindji and Whapmagoostui, as well as throughout the territory in which the Cree community of Oujé-Bougoumou is located. There are curently two regular positions and 18 casual positions to be filled.

Duties: As a law enforcement officer, the incumbent will perform certain duties with respect to education, prevention and protection, in particular, within the Cree villages, in order to:

-ensure the application and respect of different laws and regulations regarding the conservation and development of wildlife and its habitats, parks and certain regulatory provisions under the jurisdiction of other departments;
-develop and maintain relations with principal partners and users with regard to wildlife protection;
-supervise and support the actions of partners regarding wildlife protection.

Eligibility requirements:

-have one's principal place of residence in one of the following places: in the municipalities of the Cree villages of Chisasibi, Eastmain, Mistissini, Nemiscau, Waskaganish, Waswanipi, Wemindji, Whapmagoostui, or throughout the territory in which the Cree community of Oujé-Bougoumou is located;
-be at least 18 years of age;
-have a high school diploma equivalent to 11th Grade or Secondary V recognized by the appropriate authority with a specialization in wildlife conservation, protection and use of wildlife territories or any other pertinent specialization, or belong to a job class of the public service with comparable eligibility requirements concerning schooling and have one year of pertinent experience;
-moreover, candidates with less years of schooling than the required minimum may also apply provided that each missing year of studies is compensated for by two years of pertinent experience;
-candidates may also apply who have successfully completed an aboriginal officer course offered by the appropriate authority;
-not have been found guilty in any place whatsoever of an act or a failure that the Criminal Code (Revised Statutes of Canada (1985), chapter C-46) describes as an offence, nor of one of the offences specified in section 183 of the Criminal Code, created by one of the laws listed therein; be of good moral standing, successfully pass the medical examination further to the prescribed standards in section 3 of regulation 14 of the Police Act (L.R.Q., c.P-13);
-have Canadian citizenship or permanent resident status, and be able to demonstrate appropriate skills in French;
-have a driver's license of the appropriate class (currently class 4A – emergency vehicles) or be waiting for proof of having obtained the license; candidates who are eligible will have to provide the required license within the allotted time limit.

Knowledge of English is necessary for carrying out the duties of the position; therefore, these skills will be subject to an eliminatory evaluation.

Notwithstanding the eligibility requirements of the job class of wildlife conservation officer, a native candidate may be eligible to this class under the following conditions, provided he or she:

-has as the principal place of residence, one of the following places: in the municipalities of the Cree villages of Chisasibi, Eastmain, throughout the territory in which the Cree community of Oujé-Bougoumou is located;
-is at least 18 years of age;
-has the average schooling equivalent to that of the candidate's village of principal residence;
-is recommended with respect to his or her good moral standing by the authorities of the band council to which the candidate belongs or of the native community in which the candidate has his or her principal place of resident;
-has a driver's license of the appropriate class (currently class 4A – emergency vehicles) or be waiting for proof of having obtained the license; candidates who are eligible will have to provide the required license within the allotted time limit;
-has knowledge of English or of the language of the population to be served;
-is judged physically capable of carrying out the duties of wildlife conservation officer by a doctor designated by the Société de la faune et des parcs du Québec in accordance with the criteria put in place by the Société;
-is accepted to the training program of aboriginal officer of wildlife conservation given by the Société de la faune et des parcs du Québec and be recognized by the appropriate authority; the successful incumbent must successfully complete the training program within the prescribed time limits.

Note: Handicapped persons and members of cultural communities may apply regardless of whether they are resident in one of the geographic areas specified above. Paid or unpaid experience that is acquired outside of labour market is recognized provided that it is pertinent and not concomitant to pertinent experience acquired in the labour market.

Application period: July 2 – 12, 2002

Applications: To apply for this competition, you must complete a copy of the *Offre de service* form available at the centres locaux d'emploi (C.L.E.), the carrefours jeunesse-emploi, the regional offices of Communication-Québec and of the Secrétariat du Conseil du trésor, the offices of the Cree Regional Authority, as well as the Web site of the Secrétariat du Conseil du trésor [http://www.tresor.gouv.qc.ca/ressources/formulaire.htm].

Only complete applications will be considered:

A duly-completed Offre de service form includes:

-the duly-completed Offre de service form, including the competition number indicated in the appropriate space;
-your signature in the spaces provided;
-your social insurance number (SIN);
-where applicable, a copy of the required diploma, most recent transcripts or proof of equivalence for diplomas obtained outside Québec;
-the beginning and end months for each position held, and the number of hours worked per week in the case of part-time employment;
-a photocopy of your driver's license.

The application must be received at the following address no later than the end of the application period: Société de la faune et des parcs du Québec, 951, boulevard Hamel, Chibougamau (Québec) G8P 2Z3; fax: (418) 748-3338.

Information: Martin Coulombe: (418)644-8844, extension 246
E-mail: martin.coulombe@menv.gouv.qc.ca

Québec

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IMPORTANT INFORMATION There may be other eligibility conditions for a competition or a candidate inventory, such as experience that compensates for educational qualifications. When experience is not mandatory, persons completing their last year of required schooling may be eligible. Persons with a disability and members of cultural communities may apply even if they do not live in the geographic area mentioned in the eligibility conditions. Employment in the public service requires a knowledge of the French language that is appropriate to the duties. Persons with permanent resident status are eligible, unless Canadian citizenship is required. Applications are submitted by means of the Offre de service form, wich is available at the regional offices and the Internet site of the Secrétariat du Conseil du trésor, the human ressources branches of the departments and agencies, the offices of Communication-Québec, the local employment centres, the carrefours jeunesse-emploi and the agencies representing affirmative action groups. Only applications received at the indicated address during the prescribed filing period shall be considered.

www.tresor.gouv.qc.ca/emplois

Get the facts on the proposed Governance legislation

- this legislation is not about Aboriginal and treaty rights or the inherent right to self-government
- it's about the contribution you can make to your community
- it's about progressive change
- it's about opportunities
- it's about improving your quality of life
- it's a foundation for the future

See for yourself.

For your copy of the proposed legislation and an information package on Parliament's review of the Bill, call **1-800-550-1540**, send an e-mail to **Governance@inac.gc.ca** or visit our Web site at **www.fng-gpn.gc.ca**

Indian and Northern Affairs Canada
Affaires indiennes et du Nord Canada

Canada

Father's Day Wishes

Happy Father's Day to my better half and the father of my two handsome little guys Lance and Lylas Hester. Through the miles apart you will be thought of, especially your two boys who seem to favor their father at times. Being without you has made me realized how sometimes we take life for granted. I know that you will always provide love and assurance to our family. I am proud where you are now, and looking forward for you to come back home. We love you and we'll be here waiting for you. With much love, Angela, Lance and Lylas Hester.

Happy Father's Day to my Dad George Salt. Thank you for always being there with us, to help Mommy when she's busy, to change my diapers, giving me a bath and to love me so much. I love you Daddy, so much. Love always, your son Jamal Robert Mason. Sweet hugs and kisses to you! xoxoxo (Wask.)

Happy 1st Father's Day to my Daddy Paul Erless who's in Montreal right now. I love you Daddy and we miss you so much. Wish you were here with us on your 1st Father's Day. Hope we'll get to see you soon. Good luck on your studies. Hugs and kisses to you! Love always, your daughter Amelia Joy xoxoxo (Wask.)

We would like to wish a Happy and a Happy very Happy Father's Day to our wonderful Dad Freddie Salt. Dad, we wanted to let you know that we love you so much, we know we don't often say it, but in our hearts we'll always love you. Thanks dad for being there and making us laugh sometimes. Hope you'll have a wonderful Father's Day. Love always, your children; Dianna, George, Darryl, Mary Jane, Cynthia and Miranda. (Wask.)

PARC SAFARI FÊTE SES 30 ANS!

Découvrez l'Afrique au coeur du Québec!

Au Parc Safari, Caillette, une vache Highlander vous attend.
Séduisante non!
Elle vous attend pour faire rencontrer tous ses amis qui viennent des 5 continents.
Et si vous êtes gentil, elle vous laissera peut-être la baisoter.
Meuuuuuuuuu!!!!

I would like to wish a Happy Father's Day to my Grandpa's, Freddie Salt and Henry Erless. I love you both so much and I hope you'll have a wonderful Father's Day. Love, your grand-daughter Amelia Joy Erless. Sweet hugs and kisses xoxoxo (Wask.)

We, Randal, Deanna, Riley, Ronita, Jamal and Amelie would like to wish a Happy Father's Day to our wonderful Grandfather Freddie Salt. We love you so much joom shoom! Love always, your grand-children. xoxoxo (Wask.)

Happy Father's Day to my Dad Darryl Salt. I love you Dad so much. I will always be there for you. Love always, Ronita Rosa Karryl. Hugs and kisses. xoxoxo

Happy Father's Day to my daddy (MW). I want you to know i love you so much, and mommy loves you too. Happy Father's Day on June 6th. Hope you'll have a great day. Love you, always! Fr: Marcus B.L. (Jolly-Whiskeychan) and i also want to wish a happy birthday to my grandpa (whiskey-chan) on June 17th. And happy father's day on June 6th.oxoxox-oxoxoxoxoxoxo

Happy Father's Day to Ernest Blueboy. It's Father's Day again & I'm reminded of how much my ol' man means to me. I cherish every memory shared with you. Even the times when I resisted to smile, you'd always manage to make me laugh till' my stomach ached! And I want to thank you for being such a wonderful and caring father. I wuv you, Dad!!! Last but not least, Happy "Daddy" Day to my bro Rodney. Take good care of your two adorable angels. Wuv U 2! Enjoy your day guys! Love Betty (Wask).

Happy first fathers day to Ben Masty. Enjoy your day with your beautiful son.

Wishing our dad, Roderick Blueboy a happy Father's Day on June 16, 2002. We couldn't ask for anything more then the love & support you bestow upon us.Thanks dad, you're one in a million. With Love, your girls, Mary & Harmony P.S. We love you oxoxox

100 – Births

Welcome to baby Donovan-Lee who was born on May 25, 2002 in Mtl. Proud parents Lorraine and Simeon. Congratulations.

101 – Weddings

Congratulations to Daisy S. House and James Lameboy who finally tied the knot on June 21st in Chisasibi. May the joy of your love last forever, may your hopes and dreams come true, may your love for each other continually grow, may the Lord pour his blessings on you. Love and friendship, Jennifer, Robert, Ethan and Richard Dixon in Oujay.

102 – Birthdays

HAPPY BIRTHDAY to my sister Minnie, my brother, John and my mother, Hattie

in the month of June!!! We love you guys sooooo much! Katie and Nellie.

Sending birthday greetings to the following people, who will be celebrating their special days in the month of June. My baby sister Doreen on the 18th, my godchild Venessa Loon Lebizay on the 21st (Happy 8th Birthday), Liza House and Mervin Louttit (on the 21st), my Dad Billy on the 25th Happy Birthday and Happy Father's Day and to my friend Ida R. Coonishish also on the 25th. Happy Birthdays and many many many more. With love and prayers, Jennifer, Robert, Ethan Robert and Richard Dixon.

A Happy Belated 13th Birthday wish to our one and only son Jeremiah Trapper. Wow, you're a teenager now son! I remember when you were so small you use to play hockey in the kitchen with my dish mop, but now you play hockey for real, you're # 1. Work hard at school, no girls, just play hockey all right? We miss you and love you very much...By the way, your hamster died, yyeesssss! Love always, Mom and Dad (Billy & Lisa)

I would like to wish a Happy Birthday to the biggest loser in Eastmain, u know who you are right John? LOL This loser will be celebrating his birthday on June 23rd. No idea where he will be on this day though. Lets just hope u can make it over here for your ??? PARTY huh? Its gonna be fun I tell ya LOL. Remember age is just a number, the higher it gets, the more valuable it becomes and its not how old u feel, its how old u look. So in that case your doing great! Wishing u all the best in life and many more to come. Once again Happy Birthday Mr. Brown. Party on. See ya soon. From Vicky (OJ).

We would like to wish our brother Jeremiah Trapper a 13th Birthday on April 10th. Hope you had a great time on your birthday. You know what? Being a teenager doesn't mean you're the boss. We love you very much even though you bug us all the time, but we miss that sometimes. LOL Happy Birthday! Love always, your sisters; Joyce, Mandy & Babes.

A belated 12th birthday wish to our daughter Joyce Trapper on May 10th. Hey girl! Thanks for all the work you do at home helping mom, may all your wishes come true and the best in life and may you enjoy many birthdays. Love always, Mom , Dad, Mandy, Babes & Jeremiah.

A special Birthday wish to our loving Dad, Billy Trapper on June 8th. Oh my gosh, is that white hair dad? No wonder you want us to bring the rocking chair upstairs. Don't worry we won't tell your age. LOL. Just want to let the whole world know that you were chosen to be our father, because

Bonne fête Québec

Notre fête nationale est arrivée! Célébration du doux solstice d'été, cérémonie du grand feu qui avive notre fierté. Réjouissances d'un peuple, né ici ou ailleurs, fille d'aventurier, fils d'immigrant, installés sur les rives du fleuve majestueux pour bâtir un pays, notre pays.

Voici un grand moment de partage, voici l'occasion de nous rassembler et d'exprimer notre plaisir de vivre ensemble.

Réunissons le grand-oncle, le p'tit dernier, la voisine. Partageons nos souvenirs et nos projets d'avenir, nos ambitions et nos réussites. Célébrons notre audace, notre passion. Lançons-nous des fleurs!

Nous souhaitons que la fête soit à l'image des Québécoises et des Québécois, ouverte, animée et chaleureuse.

Bonne fête nationale!

Bernard Landry
Premier ministre
du Québec

André Boulerice
Ministre délégué aux Relations
avec les citoyens et à l'Immigration

Québec
On prépare l'avenir

we love you very much. We pray to God to watch over us each day as we all go our separate ways. Happy Birthday. Love always, from your loving children; Jeremiah, Joyce, Mandy & your Babes.

To the man of my life "Billy Trapper" I would like to wish a Happy Birthday to you on June 8th. I just want to take this time to let you know that you are special in the eyes of God. We both know that our marriage hasn't been perfect, but I wouldn't be anywhere in the world without you because we were chosen to be lifetime partners and we were also chosen to be the parents of our four beautiful children. I will love you until my last breath. I thank the Good Lord for you! God bless ya! Love always, your wife Lisa.

Happy First Birthday to my baby Lylas Yaushtin Francois Hester, blowing his 1st candle on June 29th 2002. I am so blessed to have you and your big brother Lance. In your eyes, when you play and explore new things and your surroundings, I see the happiness and joy that has made my life complete. The tears of joy you and Lance sometimes cause is always so fulfilling and uplifting. My love for you is for an eternity. I love you my goalie eyes. Let's enjoy your day, I'm sure that Lance will enjoy celebrating his baby brother's birthday. A kiss and a hug from me to you, my baby. With all my love, Mommy.

Special Birthday Wishes going out to our friend Tracy Wapachee on the 18th of June. Wow! You are definitely getting older but not old enough to catch up to us! jk..lol.. Anyway we just wanted to wish you all the happiness that you can't get enough of. We will be with you all the way! Ok I'll shut up now, anyway have a great time. From your friends in Waswanipi who are too shy to tell this to you in person..lol...see yah;)

I want to wish my mother Margaret Niquanicappo Happy Birthday on June 30th, 2002. I know I didn't listen to you when you told me things I should know and do. I'm sorry for the heart aches that I caused you. Now I see I was wrong and you were right. I would like to thank you for bringing me into this world, for all the sacrifices you did for me and I know it wasn't easy for you in so any ways to raise me. I now see the hard work you did and a lot of things I blamed you for, that was not your fault. I may not be perfect but I'm trying my best. I love you, hope you get what you want on your birthday and in live. Love Mary Niquanicappo in Whapmagoostui.

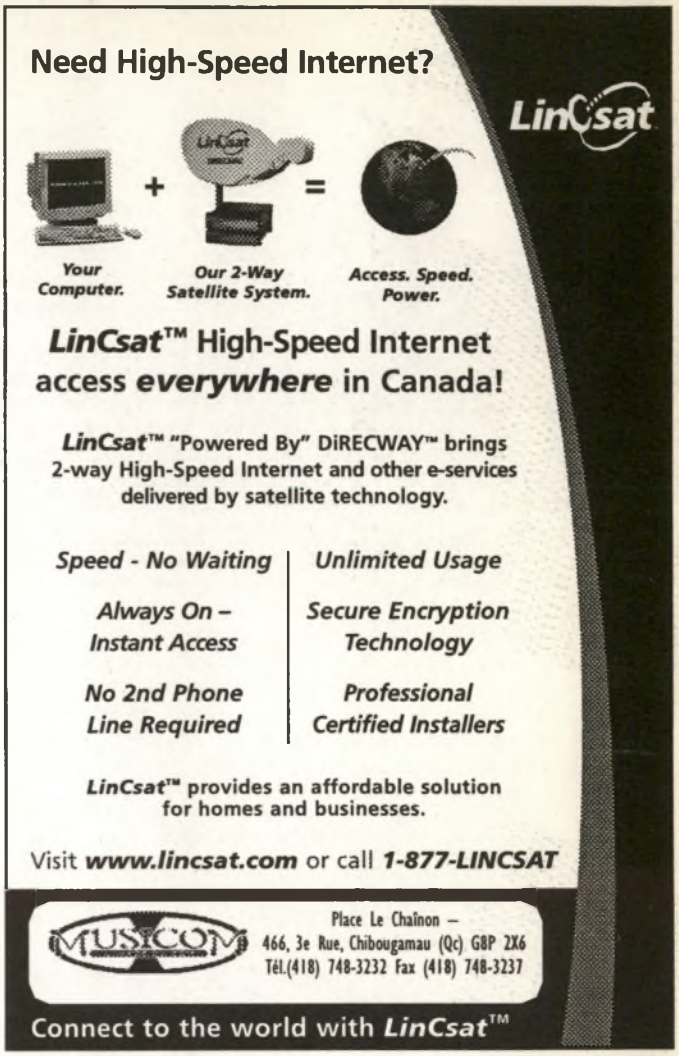
I wanna wish a Happy Belated 12th Birthday to my cousin Jannah Faith Tamara Loon A.K.A mitch skwesh, a lip guy..etc on June 12. Hope u had a wonderful time at the bowling alley with ur friends, wow 12 next year 13 wow...pretty soon boys r gonna knock at ur window , I can tell u from my experience...lol.....kidding, No more birthday parties 4 u eh? since ur a young lady now. Well don't make the same mistakes I did when I was 12 going out with u know kidding from ur cousin Tasha

I would like to wish Happy Belated Birthdays to my family... my dear wife Marjorie Matoush on June 4 and my lovely daughters Tia Matoush on Janurary 19, Maryanna Matoush on April 19 and up coming Birthdays to my Daughters Charlotte Matoush July 11 and my baby girl Shania Matoush on July 13 and to my one and only boy Charlie Shecapio Matoush Happy Birthday on July 17 Have Faith on a Gods Strength and Power, God has a Beautiful home when we believe in God's beloved son and when we believe in Gods words that has been said into this world we start to see wonderful things and wonderful life and i'll still keep on praying for you and the children. From your husband & a loving Father Matthew Matoush God Bless u all...hugs and kisses to my dear girls and also Donald, Natalie & Tasha wish you all Happy Birthdays and many more to come.

I wanted to wish a happy belated birthday to my friend Louisa Bobbish. Her birthday was on April, 29. It is never to late to say Bonne fete From your friend Tina W.

104 – Anniverseries

June 26! Happy 2nd anniversary! i know we might not be married but i want to thank you for those beautiful 2 years that we've been together. It's been a long road and i want to tell you that i love you with all my heart. from your loving girlfriend xox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105 – Graduations

Congratulations Mary Shem on your successful graduation of Masters in Education Curriculum Development. It was an honor to attend and witness your achievement at the Long House ceremony and convocation at University of British Columbia, Vancouver, B.C. We wish you the best in all your future endeavors. Love & Prayers; Minnie & Celeste.

Congratulations and Best Wishes to our graduates. I know that many of you were unable to attend but as I read your name I wished you well on your life's journey. Come again to visit if I don't see you first. You are now alumni of Canadore College and we at the ALU say 'wachiya'. Liz Dowdall at dowdalle@canadorec.on.ca It's all good.

400 – MISC

MUSICOM inc. Chibougamau, Ungava's largest multimedia server, is presently seeking reliable representatives in the following communities: Waswanipi, Ouje-Bougoumou, and Nemsaka for the installation and servicing of parabolic antenna systems. (Starchoice & Express Vue) Candidates must have experience in this type of work. We pay well.References: Gilles Moreau, Tel: 418-748-3232 Fax: 418-748-3237

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Or visit our website at: www.aircreebec.ca

A future to share

June 21, National Aboriginal Day

The premier of Québec and children from the Inuit community of Tasiujaq at the signing of the agreement with the Inuit of Nunavik on April 9, 2002

Bernard Landry and Ted Moses, Grand Chief of the Grand Council of the Crees, at the signing of the Peace of the Braves on February 7, 2002

Québec has excellent reasons for celebrating 2002 National Aboriginal Day in an extra special way.

The historic agreements just signed with the Cree and Inuit are of vital importance to all Quebecers, as they pave the way for the economic and community development of vast territories.

Today, we are working hand in hand with our aboriginal partners on exciting projects. In a spirit of mutual respect, dialogue, and trust, we are building the Québec of tomorrow together.

It will make a world of difference to our children.

HAPPY NATIONAL ABORIGINAL DAY
TO ALL THE ABORIGINAL PEOPLES OF QUÉBEC

Québec

Building the future